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AL-MINHAJ
BEING
THE EVOLUTION OF CURRICULUM
IN THE
MUSLIM EDUCATIONAL INSTITUTIONS OF INDIA

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MUSLIM EDUCATIONAL INSTITUTIONS OF INDIA

BY

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PREFACE

IT is in recent years that educationists have begun to look upon the curriculum as one of the fundamental problems of education. Unless we decide what is to be taught, we cannot determine the plan of the school, indeed its very location, its equipment, organization, the choice of teachers and the methods of teaching. In fact, much of our efficiency and well-being rests on what we decide to be the ultimate form of our curriculum. It is for this reason that I took up an aspect of this problem. I say an aspect, as it concerns one country and one people of that country. If the following, in any way, rivets attention to the importance of the problem, my labour will not have been in vain. Of course, this view differs from that of the school of thought which looks upon the curriculum as individual and as developing entirely from day to day work in the class-room.

I taught in a secondary school. I superintended a training institution for teachers. I worked as the Registrar of a University. I was connected with

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a divisional inspectorate of schools. This will show that what has been set forth is nothing visionary or purely idealistic. *The Evolution of Curriculum in the Muslim Educational Institutions of India* was conceived in India sometime in 1933, commenced in London in November 1934, and completed in Paris in June, 1935 : it now appears in 1941 as it was in 1935.

The title of this thesis, *Al-Minhāj* for curriculum, is the term used in Arabic-speaking countries, particularly in Jāmi‘ Azhar, Jāmi‘ Miṣriyyah, and Jāmi‘ Amrīkiyyah, Cairo, though Barnāmaj (or the Dārjah or ‘Ammiyya or the slang form Barnāmij) is also used. In India, Nisāb conveys the same idea.

I am grateful to Professor Foucher of the University of Paris and to Professor Massignon of the College de France and Mr. Mayhew, C.I.E., for their interest and encouragement.

Professor Isaac L. Kandel of Teachers College, Columbia University, New York, read the type-written copy and made valuable suggestions.

To the late Sir Theodore Morison, Director of the British Institute in Paris, I am indebted for advice in arranging the translation of this thesis into French and for introduction to French society

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in Paris during my stay there for the Doctorate. The thesis under the title of *L'Évolution du Programme des Études dans les Establissements d'Éducation de l'Inde Musulmane* was consequently printed in Paris in 1935.

I am very much obliged to Professor A. Siddiqi, of the University of Allahabad, for the pains he took in passing the final proofs and for his helpful criticism.

Sayyid 'Atā Ḥusain Shāh of the staff of Shaikh Muhammad Ashraf, the Publisher, must be thanked for the assiduity with which he attended to corrections as also the Proprietor and the staff of the Ripon Press, Lahore.

Muslim Town,
Lahore, Punjab,
10th June, 1941.

G. M. D. SUFI.

INTRODUCTION

IT is generally agreed that education denotes an attempt by which the adult members of a community transmit to succeeding generations, according to their own ideals of life, accumulated stores of knowledge, arts, customs, beliefs and other experiences which will help them in carrying on valuable activities of life effectively and economically. In this attempt, the state, society, environment, education, and the child all have their respective places. The community, as a whole, has to face the problems of forging a system for the reconstruction and evolution of its culture, with a view to making it capable of being transmitted to the best advantage. But, we cannot lose sight of the fact that every nation, at different stages of its history, and different nations at different stages of their march towards development are governed by various conditions and varied circumstances. It is not possible to prescribe any universal or an all-embracing system for all communities, or for a single community, for use at all

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times. It is thus imperative to attempt a study of the conditions that govern cultural evolution and transmission of knowledge and social experience.

There is no denying the fact that even civilized groups will relapse into comparative barbarism if transmission is not effective. We must remember that human young are so immature that, if left to themselves, they might not survive the vigours of environment. It is a fact that higher intellectual, æsthetic and spiritual experience can only be transmitted through steady effort and discipline. Every individual must appropriate this heritage through active personal effort.

Two important factors, however, deserve consideration in the educational process. On the one hand, there is the rising generation consisting of immature and undeveloped beings. On the other, there is the accumulated experience of the race. Improper handling of these factors cannot be glossed over, and we have, therefore, to realize the importance of time in the transmission of social experience and of the need for selection. The new generation has to assimilate the fruits of toil extending over thousands of years of its predecessor, within the course of a few years: the span of ordinary life. Hence we are faced with the need

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for selecting the significant and important aspects of this inheritance of the race. And then, we have to determine between learning through mere participation in the life of a community and in the family, and learning which becomes the special care of the miniature society called the school, the chosen medium of its accredited agents. This selected material, conveyed through the school, is the curriculum which is a body of selected racial experience, designed to stimulate the development of pupils to acquaint them with necessary knowledge, to develop in them the fundamental skills, and to make clear to them the inter-relationship of the society they have to move in, and are expected to be useful members of.

Inevitably the personality of selectors, their philosophy of life, and their attitude to the world, in general, influence the selection of material. Factors of pride and prejudice could not be ignored. Pride due to wealth or social position may have resulted in the exclusion of manual occupations from schools. Prejudice against certain branches of knowledge due to religious injunctions—or their proper or improper interpretation—have influenced the curriculum in the past. Perhaps, this is the greatest factor which we must take into

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account. Even in England, from medieval times to the early years of the 19th century, elementary education was supplied mainly by religious organizations. Schools met their expenses mostly from endowments, private beneficence and somewhat from fees. It was only in 1833 that British Parliament voted £20,000 for public education. There was no state department for education then. The grant was distributed through religious organizations : the National Society and the British and Foreign School Society. The Emperor of Germany, in December 1890, was urging the special conference on educational reforms 'courageously to break with the medieval and monkish habit of mumbling away at much Latin and little Greek.'

Teaching was done mostly by the clergy during the early Middle Ages. Whatever learning there was, was largely due to the labours of the church. Education was, in a large measure, a preparation for the service of the church and such students ultimately became members of the secular or regular clergy. All studies were included in the seven liberal arts and theology. First came the 'trivium' (grammar, dialectic and rehtoric) leading, in modern nomenclature, as it were, to the degree of Bachelor of Arts. Then came the 'quadrivium'

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(geometry, arithmetic, music and astronomy), or the degree of Master of Arts. It was not until the 12th and the 13th centuries that these subjects were studied. The reader will find in the succeeding chapters that these were the studies which the Saracens had for their education and which found their way to Europe through Moorish Spain. Such studies were inevitable, for, as a rule, religion held sway over the human mind, and the *Mullā* in Islam or the *Pādrī* in Christianity was the instrument utilized for the spread of religious knowledge.

It will be noticed, in the following pages, that amazingly great importance was attached to grammar in studies imparted in Islamic schools, as in the Middle Ages in Europe, not unlike schools of Sanskrit in India. The scientific spirit, or the spirit of inquiry that now pervades all departments of life, was usurped by the spirit of "grammar," *viz.*, the acceptance of old and acquiescence in authority. Man's mind, more or less, worked on what now looks to us as previously defined, conservative lines. Man's mind now works on different lines—liberal and rational and scientific. Moreover, health and hygiene did not form such an integral part of school life as they do now. The modern student has to work very hard, particularly on

account of keen general competition to which the world is being increasingly driven, but perhaps the life of the medieval student was not, comparatively speaking, quite so pleasant on the whole ; and it appears that he had to plod more laboriously and that his task was far more tedious. A noticeable change is the increasing attention given to women's education which did not receive sufficient care though it was not altogether neglected. By the rightful recognition of woman's education, man is now conceding her, her position as his "better half." At any rate, the old saying "that man and woman were one, but that one was man," is actually being very considerably modified in practice.

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CHAPTER I

Curriculum under the Turks and Afghāns in India

IN order to understand the evolution of curriculum in the Muslim educational institutions of India, it is necessary to consider the cultural and political circumstance which brought India into contact with Arabia. During the first third of the 7th century of the Christian era, the Arabs had made a vigorous start with the art of reading and writing. The word Qur'ān comes from *qara'a*, meaning 'to read.' And, in fact, education in Islam begins with the Qur'ān. The study of its contents combined with that of the traditions of the Prophet gave rise to almost all the branches of Arabian learning. Perhaps, there is no single book which led people to study and which fostered learning and stimulated intellectual activity in the world to the extent that the Qur'ān has done. No book of this bulk has ever been enshrined so faithfully in man's memory as the

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Qur'ān. A large proportion of one-seventh of the whole human race almost daily reads it or recites it or hears it. It is an extraordinary phenomenon, indeed a great miracle, that an 'unlettered' Arabian should have brought about such a revolution in the realm of letters and the domain of human knowledge. And it is indisputable that the Prophet's personality and the Qur'ān made the Muslim master of a large part of the world in a short time.

As a result of an injunction of the Qur'ān, it appears that elementary schools grew almost naturally, the first formal class having been opened by about 9A.H. (630A.D.).* Since education began with the Qur'ān, it was perhaps inevitable that a sacred place should be selected for the imparting of sacred knowledge. This explains why the mosque was found to be the most convenient place for holding the elementary school which, later, found its habitation in the vicinity of a public fountain to which boys of six were admitted. Along with boys, girls were allowed to attend school though co-education did not go

* The Qur'ān, Chapter IX, Section 15, has a verse (122) to the effect that religion should be studied and the people should be instructed. This verse was revealed at Medina in the 9th year of the Hijra.

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beyond the elementary stage. At an early stage, with this study of the Qur'ān (*viz.*, the *Kalima* or the Muslim religious formula, *adhān* or the call to prayer, *Āyatū'l-Kursī*, *Sūratu'l-Hashr*—verses from the Qur'ān, etc.) was associated the art of writing which, in fact, has given the elementary school its name of *kuttāb*, *maktab* being its more popular variant eastwards and is classical Arabic. The teacher was called *mu'allim*. Writing was practised on the *lauh* or the tablet.

With the diffusion of knowledge, there began the secondary school or the *madrasah*, and the teacher was designated *mudarris*. The seat of higher learning on account of its association with the chief mosque of a city came to be known as *Jāmi'* (which otherwise means the mosque of assembly where *Jum'a* or Friday prayers are offered by the congregation). *Dāru'l-'Ilm* or *Dāru'l-Hikmah* are other names of seats of learning. The head of the *Jāmi'* was the *Shaikh*, *Imām* and later *'Allāmah* which meant a savant and was also used for an officer of the rank of a rector or president. *Ustād* meant the Professor of a University. I am using the more common terms though others, too, were applicable.

In the elementary school, the learning and

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reciting of the Qur'ān was the principal course of instruction and, along with it, writing and simple computation. To this must be added rudimentary knowledge of Islām enabling Muslims to fulfil their religious duties. Grammar appears to have been added by 'Alī, the fourth Caliph, or his disciple Duwālī, as enabling people, particularly non-Arabs, to read the Qur'ān correctly. Khalil and his pupil Sibawaih made it into a regular science. This addition occurred probably at the inception of what may be termed the secondary stage of instruction. Passages from the Qur'ān were not at times very clear to some people, and these had to be explained. This gave rise to *Tafsīr* or exegesis. Expressions that required elucidation involved reference to similar passages in older or contemporary Arabic literature, mostly in verse. The study of poetry was, therefore, encouraged by Ibn 'Abbās, a cousin of the Prophet. As, however, the poet excited the warrior, the history of old Arabic tribes taking part in battles came in and Muslim scholars had recourse to the scrutiny of the genealogy of narrators of martial events of yore and of those tribes. Caliph 'Umar enjoined popular proverbs and beautiful poems to form subjects of instruction.

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Islam ushered in a complete break from the heathen world in several ways. Customs and usages of heathen Arabs could no longer serve their purpose for the new order of society. A clean slate had to be made on which the conduct of the Prophet and his companions was to be inscribed to guide the Muslim. Hence the importance of *Hadīth* which literally signifies a communication or a narrative.

The obligation of a pilgrimage to Mecca led the Muslims to know the towns and countries through which they had to pass. Geographical works, several of them under the title of *al-Masālik wa'l Mamālik*, or Roads and Realms, were written. Every mosque had to face the Ka'ba in Mecca. The builder of the mosque had to know the latitude and longitude of the Ka'ba with reference to the site of his choice. This also incidentally brought in astronomy. Computation or simple arithmetic was there, but fractions were necessary for calculating the shares of inheritance regulated under *Fiqh*—the law of Islam. Algebra was known to the Arabs in the lifetime* of the Prophet. Geometry was required in connexion with designs and measurements. The scrutiny of genealogy and biographies

* Slane's *Ibn Khallikān's Dictionary*, Vol. I, Introduction, p. xxi.

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of grammarians, poets, doctors of law, and other leaders of thought and action brought about a desire for the study of history and its subsequent compilation. Scholastic theology was introduced by the Mu'tazilites (a school of Islamic thinkers) whose rise may be traced to the years 105-31 A.H. (723-48 A.D.). This speculative theology was brought into touch with philosophy and with the Greek school of thought by the Arabic translations of Greek philosophers. A tangible result of this contact was the *Encyclopædia* or course of study, formulated about 390 A.H. (1000 A.D.). The system was arranged at Basra by the Muslim Society known as 'Ikhwānu's-Šafā' or the Brothers of Purity or Sincerity. The *Encyclopædia* is composed of fifty-one treatises grouped under the general heads of Propædantics or preliminary learning, Natural Science, Metaphysics and Theology. Dealing first with concrete subjects and then with the more complicated problems of life until the theories of divine law are reached, 'the *Encyclopædia* is probably the best attempt at a harmonization of philosophy with revelation' and is a complete educational system that Islamic learning presents within 400 years of its life. Medicine was originally transplanted from India, though it was sub-

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sequently improved also by contact with translations from Greek. Alchemy had a fascination for the human mind at the time, and Khālid, the son of Yazīd I, fostered its study in the first century of Hijra to an extent that it formed the subsequent basis of chemistry when Jābir ibn Hayyān's interest in the subject became a model for later alchemists. Astronomy under Fazārī also found its way as a subject of study and later flourished in several Muslim countries.

All aspects of public and private life and business were regulated through laws enunciated by religion. The science of these laws is *Fiqh*, literally meaning intelligence, knowledge. All legal studies in Islam were based on the Qur'ān, the *Sunnah* (traditions), the *Ijmā'* or the general consensus of the great imāms (leaders), and on the *qiyās*, i.e., principles deduced from all these three sources.

In the light of the above we can, therefore, construct the early curricula as consisting of (1) the Qur'ān and the *qirā'at* or the recitation of the Qur'ān, (2) Calligraphy, (3) Grammar, (4) Poetry, (5) the Traditions, (6) Arithmetic, (7) Algebra, (8) Geometry, (9) Geography, (10) Astronomy, (11) *Fiqh* or Islamic law, (12) *Isnād* or scrutiny

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of genealogy, (13) Biography, (14) History, (15) Medicine, and (16) Alchemy.

The first two definitely formed the course of studies of the elementary school which we know as the *Kuttāb* or the *Maktab*. Simple arithmetic was an important subsidiary. Elements of Grammar, Poetry (selections from poets) Arithmetic, Algebra, Geometry, Biography (*Aḥādīthu'l-Anbiyā*—Lives of Prophets) and Traditions may have been the course for the secondary school or the *madrasah*, and the remaining subjects formed the basis for higher studies. Specialization in particular branches followed it. Very often travel was a necessary concomitant of general education which, no doubt, the Hajj—obligatory once in life-time—must have considerably fostered. Scores of instances show that most of the noted scholars invariably underwent great hardships in travel in pursuit of knowledge. People who travelled extensively were the people who learnt geography by means of globes at a time when, as Draper shows, the Christian doctrine of Rome and Constantinople was asserting that the earth is flat.

Educational institutions were established wherever Islam went. The chief seats in earlier days were—(1) Mecca, (2) Medina, (3) Basra, (4) Kūfā

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('Irāq), (5) Yemen, (6) Damascus, (7) Cairo, (8) Nīshāpūr(Īrān), and (9) Baghdād. These and other institutions produced scholars who were juris-consults, Imāms and Lawyers, Traditionists, Gram-marians, Geographers and Travellers, Historians, Biographers, Poets, Philosophers, Lexicographers, Philologists, Writers on Natural History, Collec-tors and Editors of Poems, and Encyclopædists. They also supplied the state with statesmen and generals, with officials for different departments, the court, the treasury, the tribunals of justice, the post office, etc., and graduates who practised law, worked as professors, or became theologians.

Towards the West, Muslim learning founded great schools at Cordova, Granada, Toledo, Seville and elsewhere. "At these places, during the eleventh century, when, in the Christian schools of the East and West alike, learning was at a very low ebb," writes a Christian historian of Education, "the Muslims were teaching arithmetic, geometry, trigonometry, physics, astronomy, biology, medicine, surgery, logic, metaphysics, and jurisprudence. These Moorish institutions were colleges in the literal sense, for the students lived in them together with the professors. Through these colleges, the highest spirit of culture and

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investigation flourished. The sciences were greatly advanced. Arabic notation (originally imported from India) was introduced in place of cumbersome Roman numerals. Many inventions and discoveries were made, and practical achievements, like navigation, exploration, commerce and industries were developed. Hence Draper is naturally led 'to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Muhammadans.' And it was in the colleges of the Moors that the mediæval Christians afterwards found a model for their universities. It would, indeed, be difficult to over-estimate the remarkable influence of the Moorish development upon European civilization."

The first contact of Islam with India was through Sind including Multān when the seventeen year youth, 'Imādu'd-Dīn Muḥammad ibn Qāsim, marching his army by way of Shirāz and through Mekrān, arrived in 93 A.H. (711 A.D.). The effects of this contact were not very extensive. After several vicissitudes to which Arab rule in Sind was subjected, the Governor who held Multān was ousted by Sultān Mahmūd of Ghazna at the end of the 10th century of the Christian era. We have,

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therefore, to turn to the northwest of India for the flow of the stream of Islamic learning and culture into this country.

The Muslims first invaded Afghānistān in 41 A.H. (661 A.D.) which, for purposes of our discussion, three centuries later, passed into the possession of Maḥmūd of Ghazna (388-421 A.H.= 988-1080 A.D.) who annexed the Punjab in 417 A.H. (1026 A.D.). The annexation of the Punjab was a prelude to the definite settlement of the Muslims into the interior of this country although Multān had already Muslim colonists. Here it is necessary that we should pause to see what Ghazna did in those days in regard to learning, for, after all, it was this same learning that found its way into India.

Much of the early life of Maḥmūd is not known. He received his education under the tutorship of a learned man, knew the Qur'ān by heart and was familiar with Muslim law and Tradition. He is said to be a poet and was considered a scholar of some repute. He is said to have been the author of a book named *Tafrīdu'l-Furū'* which was regarded as a standard work on *Fiqh*. He took part in the religious and literary discussions of the scholars at his court with the healthy interest of a learned

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Muslim.* He was a great patron of learning and his court was the rendezvous of scholars from all parts of the Muslim world. ‘Any man or woman of remarkable intellectual gifts was at once sent for to adorn his court.’ Mahmūd founded a University at Ghazna containing a vast collection of valuable books on all branches of literature and various languages; and whenever a town was captured, all rare volumes found in its libraries were transplanted to the Sultān’s seat of government. There was also a museum of natural curiosities. The great poet philosopher ‘Unṣurī was the rector of the University. ‘Utbī wrote *Ta’rīkh-i-Yamīnī*. Asadī Tūsī was a scholar. He brought in Firdausī who wrote the *Shāh-nāma*. Other noted *littérateurs* were Ghadā’irī, Asadī, ‘Asjadī, Farrukhī, Mīnūchihrī, Daqīqī. A great savant was Abū Sulaimān Khitābī. ‘Allāma Hamadānī was the great traditionist of the age. He was a great master of the art of story-writing and paved the way for Ḥarīrī.

Mas’ūd (421-432 A.H.=1030-1040 A.D.) maintained the traditions of his father about the patronage of literary men. He paid particular

**The Life and Times of Sultan Mahmūd of Ghazna* by Dr. Muham-mad Nāzim—1931.

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attention to the diffusion of learning "placing its benefits within the easy reach of the general public by establishing educational institutions in the several cities of his large dominions."* Qādi Abū Muḥammad Nāsihī wrote the *Fiqh-i-Mas'ūdī*. Bīrūnī, who wrote *Al-Qānūnū'l-Mas'ūdī*, bears testimony to the Sultān's liberality towards the learned and the cause of learning. Sanskrit and Greek were studied for enriching the stores of Arabic and Persian. Mathematics, Astronomy, Astrology, Philosophy, Medicine and Pharmacology were favourite subjects of study with Muslim scholars. Persian was now beginning to acquire a standing which subsequently helped it in assuming the position of the *lingua franca* of the East. Bahrām (512-547 A.H.=1118-1152 A.D.) stimulated the translation of foreign works into Persian. Ḥakīm Sanāī, a great mystic, philosopher and poet, flourished at this time.

For nearly two centuries (366-582 A.H.=976-1186 A.D.) the Ghaznavids ruled. The later descendants, being pressed by Seljuqs first, and Ghūris afterwards, found the Punjab a safe resort and chose Lahore for their residence. The transfer-

**Promotion of Learning in India during Muhammadan Rule (by Muhammadans)*—N.N. Law, (1916), p. 12.

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ence of the court from Ghazna to Lahore marks the definite stage at which Muslim learning was transplanted to Indian soil. The marked literary predilections of the Sultāns of Ghazna and the application of the resources of the state to the promotion of learning benefited Lahore whither 'Ulamā,' scholars and scientists migrated.

The House of Ghūr (602-607 A.H.=1206-1210 A.D.) was short-lived, though Muḥammad of Ghūr must be credited with the founding of the college at Ajmer. The successors of Quṭbu'd-Dīn Aibak, however, encouraged learning in India and made their intellectual contact felt in the country. With the conquest of Hindustān, the seat of Muslim power was shifted from Lahore to Delhi. It was first from Lahore and then from Delhi that Islamic thought filtered into the provinces of India.

During the time of Sultān Iltutmish (607-633 A.H.=1211-1236 A.D.) Amīr Kuhānī, Naṣīru'd-Dīn and Fakhru'l-Mulk (an ex-Wazīr of Baghdād) were noted scholars. A great *madrasah* was set up in Delhi known as the Mu'izzī College after the late Sultān Mu'izzu'd-Dīn Muḥammad (previously Shihābu'd-Dīn) ibn Sām of Ghūr, the patron of Aibak. A Mu'izzī school was established at

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Badā'īn also. In Sultāna Radiyya's time, this college had Maulānā Badru'd-Dīn Ishāq Bukhārī as its head. Minhāju'd-Dīn ibn Sirāju'd-Dīn (or Min-hāj'us-Sirāj) the historian, author of the *Tabaqāt-i-Nāṣirīn* was the principal of the Nāṣiriyah College of Delhi established by Nāṣiru'd-Dīn (644-664 A.H.=1246-1266 A.D.) the scholar scribe Sultān of the Slaves of Delhi. Jullundur, in the Punjab, had a college as perhaps a convenient place midway between Lahore and Delhi. Sultān 'Izzu'd-Dīn (1266-1287 A.D.) attracted a number of literary men from abroad on account of the ravages of the Mongols in Khurāsān where these workers must have found intolerable conditions for the pursuit of knowledge. The literary society at Delhi was almost in bloom where Amīr Khusrav was strengthening the foundations of a new language known to us as Urdu. Shaikh 'Uthmān Tirmidhī, however, continued his researches at Lahore and did not move down to Delhi despite the request of Prince Muḥammad whose patronage of letters Diyā'u'd-Dīn Barānī, the almost contemporary historian, records on the strength of the statements of Amīr Khusrav and Amīr Hasan. Balban's advice to his son, Prince Muḥammad, to spare no pains to discover men of genius and to cherish

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them by kindness and munificence was fully carried out by the latter. Balban visited learned men at their own houses. Some of the noteworthy figures of the age were Shaikh Farīdu'd-Dīn Ganj-i-Shakar, Shaikh Bahā'u'd-Dīn, Shaikh Badru'd-Dīn, 'Arif of Ghazna, Khwāja Quṭbu'd-Dīn Bakhtyār Kākī and Sayyid Maulā (who is associated with the foundation of the academy at Delhi). Even the great Sa'dī was invited from Shirāz, but he excused himself on the score of the feebleness of his old age. The well-known among the teachers of colleges were: Shamsu'd-Dīn Khwārizmī, Shamsu'd-Dīn Qaushajī, Burhānu'd-Dīn Bazzāz, Najmu'd-Dīn Dimashqī and Kamālu'd-Dīn Zāhid.

It is here that we can place together the fragments that enable us to record what the ordinary course of instruction then was.*

The important subjects of study may be stated to be as follows:—

- (1) *Grammar*.—(i) Etymology (ii) Syntax
(iii) Rhetoric.
- (2) *Literature*.

**An-Nadwah*, February 1909, p. 7, Maulawi Abdu'l Hayy, the late Nāzim or Director of the Dāru'l-'Ulūm Nadwa, Lucknow, United Provinces, India.

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- (3) *Logic.*
- (4) *Islamic Law.*
- (5) *Principles of Islamic Law.*
- (6) *Quranic Commentary.*
- (7) *Hadīth (Apostolic Tradition).*
- (8) *Mysticism.*
- (9) *Scholasticism (Religious Philosophy).*

The books used were : Grammar—(i) *Miṣbāḥ* (ii) *Kāfiya* (iii) *Lubbu'l-Albāb* by Qādī Nāṣiru'd-Dīn al-Bайдāwī. Later, the *Irshād* by Qādī Shihāb-u'd-Dīn of Daulatābād was added.

Literature.—The *Maqāmātu'l-Harīrī* was the chief text-book. Its study was most intensive. Ordinarily, it was practically memorized. Ḥadrat Nizāmu'd-Dīn Auliyā (634-725 A.H.=1236-1324 A.D.), the great saint and scholar of Delhi, studied this book under his teacher Shamsu'd-Dīn al-Khwārizmī (subsequently known as Shamsu'l-Mulk) and notes in his writings that he committed to memory forty *Maqāmāt* of Ḥarīrī.

The importance of the book requires a note. *Maqāmātu'l-Harīrī*, (the 'Sittings' or 'Assemblies' of Ḥarīrī,) is a work of imagination, a kind of dramatic anecdote, and esteemed as a great literary treasure in the Arabic language. It is a collection of fifty pieces narrating the adventures of one Abū Zaid

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of Sarūj from the mouth of Hārith ibn Hammām. It is a work of prose with verses and poems suited to the occasion, and extends over 250 pages of the royal octavo size in clear, distinct Arabic type. The *Maqāmāt* became classical in the lifetime of the author who received complimentary poems and solid proofs of esteem from his admirers. The great Zamakhsharī read the 'Assemblies' with delight and placed them on a level with the *Mu'al-laqāt*. The fame of the *Maqāmāt* spread to Jews and Christians who translated or imitated them in Hebrew and Syriac. Some specimens were rendered into Latin in the 18th century and a monumental edition of them was produced by de Sacy in 1822 A.D. This was followed by numerous editions both Oriental and European and translations have been published in several modern European languages. No less than fifty commentators have attempted its exposition. The critical scholar has, however, considered the subject-matter too trivial for such elegant literary effort.

The author of the *Maqāmāt*, Abū Muḥammad al-Qāsim ibn ‘Alī ibn Muḥammad ibn ‘Uthmān al-Ḥarīrī of Baṣra was one of the ablest writers of his time. He was born in 446 A.H. (1054 A.D.) and died in 516 A.H. (1122 A.D.) at the age of

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68. At Başra, Ḥarīrī held the office of the head of the intelligence department to the court. The composition of the 'Assemblies' occupied the last twenty years of Ḥarīrī's life. To several of the 'Assemblies' he adds notes. As the adventures of the fictitious Abū Zaid are disconnected, there is no order in the sequence of the compositions. The scene is shifted from one place to another, and the hero appears alone or with his family in poverty or wealth without any attempt to form a continuous history. In the 'Assemblies,' however, the highest literary forms of the Arabic language are united and the *Maqāmāt*, therefore, deservedly forms the text-book for those who want to obtain a profound and scientific knowledge of the Arabic language. Grammar, lexicography, rhetoric, poetry, history, biography, popular customs and proverbs, theology, religious traditions, civil and ecclesiastical law—all enter into the work.

Logic.—The commentary on the *Shamsiyyah*. The original *ar-Risālatu'sh-Shamsiyyah* by 'Alī ibn 'Umar Najmu'd-Dīn al-Kātibī al-Qazwīnī (died 675 A.H.=1276 A.D.) was the principal text-book on logic in all Muslim schools for over six centuries. The author was a pupil of Nasīru'd-Dīn Tūsī (1201-1274 A.D.), the well-known politician of

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the period of the Mongol invasion. Al-Kātibī was a profound philosopher and wrote the *Shamsiyyah* at the request of Shamsu'd-Dīn, the son of Bahā'u'd-Dīn, the minister of the time. The book consists of (1) Introduction (2), (3) and (4) Chapters and a conclusion. The Asiatic Society of Bengal published the text and its English translation by Dr. Sprenger in 1854. The text is limited to 29 pages.

Islamic Law.—The well-known *Al-Hidāyah* held the ground for several centuries.

Al-Hidāyah fil Furū' (or the guide in particular points) was composed by Shaikh Burhānu'd-Dīn Abu'l Hasan 'Alī al-Marghinānī, a great lawyer, distinguished of all of his contemporaries. He was born at Marghinān, a town of Farghāna in Māwarā'u'n-Nahr (Transoxiana) about 530 A.H. (1135 A.D.) and died in 593 A.H. (1197 A.D.). He acquired his knowledge mostly on his travels. Burhānu'd-Dīn 'Alī wrote several books on jurisprudence, including the *Bidāyatū'l-Mubtadī*, an introduction to the study of law based on Qudūrī's *Mukhtaṣar* and Shaybāni's *al-Jāmi'u's-Ṣaghīr*. On account of the abstruseness of his *Bidāyah*, he felt he should write its exposition or *sharḥ*. This is the well-known *Hidāyah* which later writers

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repeatedly edited and annotated. The *Hidāyah* is, in fact, an extract from a number of several earlier standard works on jurisprudence condensed into a treatise. It leans to the doctrines of Imām Abu Ḥanīfa and has "the advantage of combining with the authorities the different opinions and explications of the principal commentators on all disputed points together with reasons for preferring any one adjudication in particular." The principles of Islamic law are thus fully brought out, and the student has not only the dictum but also the most ample explanation of it. A printed edition of the *Hidāyah* in four volumes was published in Cairo in 1326 A.H. = 1908 A.D.

In the original, the subjects are dealt with as follows:—*Volume I*—Purification, Prayer, Alms, Fasting, Pilgrimage. *Volume II*—Marriage, Fosterage, Divorce, Manumission, Vows, Punishments, Larceny, the Institutes, Foundlings, Troves, Fugitive Slaves, Missing Persons, Partnership, Appropriations. *Volume III*—Sale, 'Sarf' Sale, Bail, Transfer of Debts, Duties of the *Qādī*, Evidence, Retraction of Evidence, Agency claims, Acknowledgments, Compositions, 'Mudārabāt', Deposits, Loans, Gifts, Hire, 'Mukātib', 'Vita,' Compulsion, 'Institutions', Licensed Slaves, Usurpations.

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Volume IV—Pre-emption, Partition, Compacts of Cultivation, Compacts of Gardening, *Dhabh*, Sacrifices, Abominations, Cultivation of Waste Lands, Prohibited Liquors, Hunting, Pawns, Offences against the Person, Fires, Levying of Fines, Wills, Hermaphrodites.

Muhammad Tughluq is credited with having known the *Hidāyah* by heart.*

Principles of Islamic Law.—(1) *Manāru'l-Anwār* and its commentaries.

Manāru'l-Anwār discusses the foundations of law. The author, Ḥāfiẓu'd-Dīn Abu'l Barakāt an-Nasafī, was born at Nasaf in Bukhārā. He taught in Kirmān, migrated to Baghdād and died at Ijāj in Khūzistān, a province of Irān, in 701 A.H. (1301 A.D.).

(2) *Kanzu'l-wuṣūl ilā ma'rifati'l-uṣūl*, generally known as *Uṣūlu'l-Bazdawī*, or the 'Principles' by Bazdawī.

'Alī ibn Muhammad al-Bazdawī (really Pazdawī) was an eminent jurist of the Hanafī School, and was born in 397 A.H. (1006 A.D.) at Pazdah, a fortress about 10 miles from Nasaf (or Nakhshab) a town in Bukhārā. He studied almost all branches of Islamic literature under a reputed professor of

* *Masāliku'l-Abṣār* by Shihābu'd-Dīn Ahmad 'Abbās.

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each branch but made jurisprudence his special study. He was buried at Samarqand in 482 A.H. (1089 A.D.). *Uṣūl-Bazdawī* deals with the knowledge of the text and determination of the various sources from which the ordinances are derived. Bazdawī criticizes the theories of the other three schools of Muslim jurisprudence.

Tafsīr (Commentary of the Qur'ān) :—

- (1) *Madārik*
- (2) *Kashshāf*
- (3) *Baidāwī*

(1) *Madāriku't-Tanzīl* is the commentary on the Qur'ān by 'Abdullāh ibn Aḥmad Ḥāfiẓu'd-Dīn an-Nasafī. It is one of the most popular commentaries among the Sunnis. The author composed several works on the Quranic branches, jurisprudence and theology. He died in 701 A.H. (1310 A.D.).

(2) *Al-Kashshāf 'an Haqā'iqi't-Tanzīl* is the well-known commentary on the Qur'ān by Abu'l Qāsim Maḥmūd ibn 'Umar al-Zamakhsharī, the great scholar, theologian and philologist. The author was born at Zamakhshar, a village in Khwārizm in 467 A.H. (1075 A.D.) and died in 538 A.H. (1144 A.D.). Despite the fact that this commentary has Mu'tazila (rationalistic) bias, it

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has been widely read in orthodox circles. Al-Zamākhsharī declares, for instance, that the Qur'ān is 'created' and devotes most attention to dogmatic exegesis of a philanthropical nature, only slightly attending to tradition. But, by a detailed exposition of the beauties of the Qur'ān, he supports the doctrine that the Qur'ān is a miracle. In the Western lands of Islām, his dogmatic point of view gave great offence, but Ibn Khaldūn places him high over other commentators. The *Kashshāf* is indeed a work of great genius and learning and was composed at the request of Abu'l Hasan, Sharif of Mecca, and was completed in 525 A.H. (1133 A.D.) at Mecca.

(3) Al-Baidāwī's *Anwāru't-Tanzīl wa Asrāru't-Ta'wīl* is a commentary on the Qur'ān based on the *Kashshāf* of 'Allāma Zamākhsharī but considerably amplified from other sources, viz., Rāghib, Rāzī, etc. The Sunnis regard it as the best commentary on the Qur'ān. The author knows how best to compress large material in a small compass but is not always very accurate and complete in his historical exegesis, lexicology, grammar, dialectic, and about various readings. The commentary has very often been printed in Irān, Egypt, Turkey and India. Fleischer's edition

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was published at Leipzig in 1848 A.D. Owing to its great popularity, numerous super-commentaries have been published. The author, 'Abdullāh ibn 'Umar al-Baidāwī, was a son of the chief justice of Fārs and was himself a judge in Shirāz. He finally settled in Tabrīz where he died in 716 A.H. (1316 A.D.). Al-Baidāwī's *Tafsīr* is a vast treasure of Quranic learning and belongs to the School of Shāfi'i. The *Kashshāf* and other Mu'tazilite works come in for a good deal of refutation in this commentary, though at many places Al-Baidāwī has unconsciously given expression to Mu'tazilite principles.

Hadīth (Apostolic Tradition) :—

- (1) *Mashāriqu'l-Anwār*.
- (2) *Maṣābiḥu's-Sunnah*.

(1) Ḥasan ibn Muḥammad 'Umari, commonly called Raḍiu'd-Dīn, was born at Lahore in the Punjab in 577 A.H. (1181 A.D.). His father took him to Ghazna in his childhood where he had his education. From Ghazna he went to Baghdād where he obtained access to the Caliph by whom he was appointed consul in India, and served in this capacity for 17 years. He returned to Baghdād and died there in 650 A.H. (1225 A.D.) but was buried in Mecca in accordance with his

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last wishes. His work the *Mashāriqu'l-Anwār* is a collection of 2,246 genuine traditions. Each tradition is accompanied by a reference to the two most authentic collections by al-Bukhārī and Muslim. The *Mashāriq* is divided into 12 sections which are further sub-divided into various chapters.

(2) Abū Muḥammad al-Husain ibn Mas'ūd al-Farrā' Baghawī, an authority on Tradition, and an interpreter of the Qur'ān, was a native of Bagh or Baghshūr in Khurāsān and died over 80 years of age in 516 A.H. (1122 A.D.). His fame rests on his collection of Traditions compiled from the seven fundamental works. In *Maṣābiḥu's-Sunnah* (Lamps of the Traditions) the traditions are divided into chapters after a regular plan. Shaikh Walī'u'd-Dīn in 737 A.H. brought out a revised edition of this work, adding a chapter to each section and called it *Mishkātu'l Maṣābiḥ* (the Niche for Lamps). It is popular on account of its fullness and practical arrangement. 'Abdul Haqq Dihlawī translated the work into Persian, and added a commentary in Akbar's time.

Mysticism.—(1) 'Awārif by Shaikh Shihābu'd-Dīn as-Suhrawardī. *(2)* *Fuṣūsu'l-Hikam* by Ibn-u'l-'Arabī.

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(1) '*Awārifū'l-Ma'ārif* (Bounties of Knowledge) is a book of 283 folios with 21 lines to a folio written by Shihābu'd-Dīn Abū Ḥafṣ 'Umar ibn Muḥammad as-Suhrawardī who died in 632 A.H. (1234 A.D.). He was a nephew of Abu'n-Najīb, the founder of the Suhrawardī order of Ṣūfīs. It was through him and another disciple Najmu'd-Dīn al-Kubrā' that the order of Suhrawardīs was spread in Muslim lands. To Bahā'u'd-Dīn Zakiyyā Multānī is the credit of introducing Ṣūfism of this order in India. And Bahā'u'd-Dīn (d. 600 A.H. = 1261 A.D.) was a disciple of Shihābu'd-Dīn 'Umar, the author of the '*Awārifū'l-Ma'ārif*'. Several Ṣūfīs of Gujrāt studied this book as a text. It is based on the Qur'ān, Hadīth and the sayings of Ṣūfīs. In a couple of chapters, the origin of Ṣūfism in Islām and the etymology of the word *sūfi* is discussed. The principal stages and the aphorisms of the Ṣūfīs are reviewed. The work was composed in Mecca and has 63 chapters.

(2) *Fuṣūṣu'l-Hikam* (Bezels of Philosophy) contains, in 27 chapters (each of which is named after one of the Prophets), a collection of maxims and aphorisms and was composed by Muhyi'd-Dīn Muḥammad ibn 'Alī al-'Arabī in 627 A.H. (1229 A.D.). The celebrated mystic was styled by his fol-

lowers ash-Shaikh'l-Akbar (the Grand Master). Though born at Murcia (in Spain) in 561 A.H. (1165 A.D.), he spent 30 years in Seville. Later he set out on his travels to the East and never returned to Spain. His fame went with him everywhere, and he was the recipient of pensions from persons of means which he bestowed in charity. When in Asia Minor, he received from the Christian Governor the gift of a house, but he presented it to a beggar. He settled in Damascus where he died in 638 A.H. (1240 A.D.), some thirty years before the great Rūmī (Maulānā Jalālu'd-Dīn).

Some 150 of his works are known to exist, and this is said to be only half of what he actually composed. Various theologians took exception to the contents of his writings and charged him with heretical doctrines. He was denounced as a *Zindiq* and in Egypt there was a movement to assassinate him. But Ibnu'l-'Arabī had many followers and zealous defenders. He sets his face against the extreme pantheistic tendencies which characterize Iranian Sūfism. In one of his poems he declared: "I am not one of those who say Ibn Hakam said so-and-so, Ahmad said so-and-so and Nu'mān said so-and-so." He relies on his own observation and his intellect and is not the slave of the opinions

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of others.

In 598 A.H. (1201-2 A.D.) Ibnu'l-'Arabī made the acquaintance of a learned lady at Mecca during his stay there, and later he wrote a small collection of love-poems celebrating her learning and loveliness and their mutual friendship, but in the following year he found it advisable to write a commentary on these. These poems with an English translation of both the poems and the commentary have been published by Professor R.A. Nicholson (London, 1911).

The *Fusūṣ* has been the subject of numerous commentaries in Arabic, Persian and Turkish.

(3) *Naqdu'n-Nuṣūṣ*—notes and comments on the *Fusūṣ*, and

(4) *Lama'at*, a tract in prose and verse on mystic love, by Fakhru'd-Dīn al-'Irāqī, a disciple of Bahā'u'd-Dīn Zakariyā of Multān, were added in course of time.

Scholasticism (Scholastic Theology).—(1) Shar-hu's-Sahā'if. (2) Introduction of Abū Shakūr Salmī was also studied in certain seats of learning.

This same curriculum more or less continued for over two hundred years to the close of the 15th century in India. As a contrast in the West (*viz.*, Africa and Spain), it may be stated that Ibn

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Khaldūn (732-808 A.H.=1332-1406 A.D.) completed his studies by 20 or 21 years of age. He began with the Qur'ān, two Arabic poems on the Qur'ān in respect of its readings and orthography. His next study was the Traditions. The great classical poets followed. Law succeeded. Access was obtained to the library containing more than 3,000 volumes on Tradition, Law, Grammar, Philology, general literature and Poetry. Logic, Dogmatic Theology, Jurisprudence, and Philosophy were studied thereafter. Three years of further study under a Shaikh completed Ibn Khaldūn's education.

Very active participation in disputations was a feature of scholastic studies. The student would not confine himself to a single teacher or a single school or college or to a single city for his education. If Traditions were studied under an able Traditionist, the pupil would repair several miles to a competent logician to study that subject. Whenever we look at the education of a notable figure, we invariably find that he travelled long distances to study under a particular scholar of distinction. According to Ibn Khallikān, Abu'l Qāsim Sulaimān had contact with a thousand professors for study. The case of Ibn Khaldūn is indicative of the usual practice though obviously

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everywhere the details were different. Very often a Shaikh took the text as a mere excuse for a lecture of his own, embodying his own observations, his own experiences, and his own conclusions which perhaps resulted in enormous commentaries on these subjects. There were also itinerant lecturers who, for love of travel or desire to propagate their own particular researches, formed 'moving classes'. The caravanserai or the *masjid* was their hospice and the *Mutawallī* or the *Imām* their *ipso facto* host. We should not, therefore, think that the curriculum sketched above was necessarily always rigid. It could not be so in the realm of letters where perfect democracy was ascendant under certain conditions.

Sultān Jalālu'd-Dīn Khiljī was a ruler of marked literary taste. The intellectual atmosphere that he inherited from his predecessors was fostered by him and the presence of Tāju'd-Dīn al-'Irāqī, Khwāja Hasan, Muwayyid Dīwāna, Amīr Arslān Qulī, Ikhtiyāru'd-Dīn Yāghī, Bāqir Khatīr kept up the level of literary standard. Amīr Khusrav's presence enlivened the feast of reason by the sweetness of his music. Niżāmu'd-Dīn Auliya' encouraged Khusrav who showed his genius in music as in letters. The imperial library at the metropolis was entrusted to the care of the poet-musician.

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'Alā'u'd-Dīn's prime minister, Shamsu'l-Mulk, was a learned man who took part in practical teaching in his earlier days. He taught the *Maqāmātu'l-Harīrī* to Niẓāmu'd-Dīn Auliyā'.

Among the Tughluqs, Muhammad Tughluq was an unrivalled scholar, but his idealism as a ruler was far in advance of his times. Fīrūz Shāh was a great figure and his college at Delhi was a sublime contribution to the education of the day. The publication, in recent years in Cairo, of the *Subḥ-u'l-'Ashā* (in fourteen volumes), written during the Tughluq rule in India, establishes the existence of one thousand *madrasahs* in Delhi. Tīmūr's invasion dislocated the routine for some time. But Sikandar Lodi succeeded in restoring the literary atmosphere for the advancement of learning and the normal course of public instruction.

The curriculum, detailed already, underwent certain additions during the reign of Sultān Sikandar Lodī. Shaikh 'Abdullāh and Shaikh 'Azizullāh, two great professors of Multān, left that city and took up their residence, the former in Delhi and the latter at Sanbhal (now in the district of Murādābād in the United Provinces). Shaikh 'Abdullāh soon established his reputation as the greatest teacher of the time. During his rectorship

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of the Sultān's college, he felt that the course of instruction was not sufficiently high in rhetorics, logic, and scholastic theology. He accordingly added the *Miftāhu'l-'Ulām* by al-Sakkākī in rhetorics. This book was written by Sirāju'd-Dīn Abu Ya'qūb Yūsuf ibn 'Alī ibn Muḥammad al-Sakkākī, who died in 626 A.H. (1228 A.D.). Sakkākī was a contemporary of Naṣīru'd-Dīn Ṭūsī. The *Miftāh* is divided into three parts: part first deals with etymology, part second with syntax and part third with rhetorics (*māni* and *bayān*). Prosody is discussed somewhat briefly.

In logic, *Maṭāli'* by Qadī 'Adud and, in scholastic theology, *Mawāqif* by the same author, were added.

Not very long after, we come across another addition through the influence of a set of teachers named Mīr Sayyid Sharīf and Sa'du'd-Dīn Mas'ūd ibn 'Umar at-Taftazānī, viz., *Sharḥu'l-Maṭāli'* in logic, and *Sharḥu'l-Mawāqif* in scholasticism. We here also discern the beginning of Taftazānī's *Muṭawwal* and *Mukhtasar* when we find *Talwīh* in Muslim jurisprudence and *Sharḥ 'Aqā'i'di'n-Nasafī* in scholasticism being made part of the course. Gradually, *Sharḥu'l-Wiqāya* and *Sharḥu Mullā Jāmī*, the first in jurisprudence and the other in grammar, came to be studied.

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Apart from instruction in *maktab*s and *madrasah*s and in the *jāmi*'s endowed by the ruler of the time, very often an individual teacher of distinction, either on the strength of his own resources or that of an endowment, would undertake the tuition of students who would be attracted to him by virtue of his eminence in a particular branch of learning. Several noblemen set examples of this nature. They would themselves give *dars* (instruction) or engage the services of a divine, scientist or scholar for the purpose. A leading savant would perhaps conduct what may be termed post-graduate work in his own private house or the Amīr's *haweli* (large house). The imām's *hujra* (sanctum) was a seminar.

Introduction of Persian.—Though Arabic was, no doubt, the chief medium of classical study, it appears that Persian began to establish itself as its rival in the earlier stages of instruction. A large volume of poetry and translations from foreign languages were gradually building up the fabric of Persian as a vehicle of instruction. All conversation in private and public gatherings was conducted through Persian, as it was the language of the court and of the Muslims who were settled or were migrating from Īrān and Central Asia into Hindustān.

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Muhammad Tughluq knew a good deal of Persian poetry by heart, and was quite familiar with Nizāmī's *Sikandar-nāma*. He was fond of contending with poets in Persian. Mir Tāhir Muhammad Naisānī of Thatta (in Sind) records the study of Sa'dī, Jāmī, Khāqānī and Anwārī under Maulānā Ishāq. In Fīrūz Tughluq's time further impetus was given to Persian studies, while, in that of Sikandar Lodi, Hindūs, as a class, took to the study of this language. To Sikandar Lodi's day may also be traced the writing of the Hindustānī language in the Persian script by adding to the Persian alphabet the letters like

ڦ ڻ ڻ ڻ ڻ ڻ ڻ ڻ

I'jāz-i-Khusrawī by Amīr Khusrav sets forth the principles of Persian composition and is probably the first Indo-Īrānian text-book of its type. Definite data for the Persian curriculum at this stage are rather meagre. But all evidence from stray references points to the fact that elementary education was imparted through the medium of Persian.

Music.—It is said that music with the Arabs was a component part of their daily lives. The courts of Caliphs, Sultāns and Amīrs were crowd-

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ed with virtuosi. With the common people, there were the household feasts at births, circumcisions, and marriages, when music was their chief delight. The song was to be heard on every side from the professional musician and from the workman and the dance was indispensable. As for instruments there were dozens of them. The great vogue that music acquired can be appreciated, says Dr. Farmer the able historian of Arabian music, from the *Kitābu'l-Aghānī* (the Book of Songs) written by Abu'l Faraj (284-356 A.H.=897-967 A.D.) and *al-'Iqdu'l-Farid* (the Unique Necklace) by Ibn 'Abd Rabbihī (246-328 A.H.=860-940 A.D.). The *Kitābu'l-Aghānī* comprises twenty-one volumes and contains a collection of poems that had been set to music from pre-Islamic times to the 9th century A.D., together with biographical details of authors, composers, singers, instrumentalists and musical *littérateurs*. *Al-'Iqdu'l-Farid* contains twenty-five sections each of which is named after a precious stone.

Al-Kindī, al-Fārābī and Ibn Sīnā were other classical writers on music. But literature on the subject begins to decline after the close of the 9th century A.H., (15th A.D.) perhaps because of greater attention devoted to the practice rather

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than to the theory of music.

An inspired book cannot go against man's nature. The Qur'ān naturally does not prohibit music. It appreciates fine voice. The Prophet condemned vulgar music. So did his immediate successors. And so would do any, if ever, in their position. But fine, noble, soothing music found its vogue with the cultured saintly Ṣūfī. It was Khwāja Mu'īnu'd-Dīn Chishtī (1142-1236 A.D.) who used it in India. Hadrat Nizāmu'd-Dīn Auliyā' encouraged Amir Khusrav to develop it.

With regard to the inclusion of music in the course of studies we have the authority of Ibn Khallikān who has recorded that it was studied as one of the courses of mathematics. Euclid influenced this science of music among the Arabs.

In India the records of written music are scarce. But there is abundant evidence that the art was cultivated under the patronage of the imperial court or under provincial rulers and men of means. Arabian, Īrānian, and Indian music continued to give delight to the monarchs of medieval Muslim India. Kashmīr, Jaunpur and Gujrāt are important instances.

Rājā Dongar Sen of Gwālior, the contemporary of Sultān Zainu'l-'Ābidīn of Kashmīr, exchanged

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letters with the latter on the subject. From the courts, music may have entered middle class homes but the formal course does not appear to be traceable. Perhaps, the use of the text-book was being discarded in Saracenic culture at this time! This may have influenced Indian Muslim society as well! But we are not sure.

Medicine.—In the days of the Caliphate an educated person, says Professor E. G. Browne,* was expected to take some interest in medicine and to know something about anatomy. This was due to the inspiration of the Prophet, who had declared that knowledge was twofold—the knowledge of the body and the knowledge of religion. The Qur'ān says: "He who has restored life to a man, shall be accounted as if he had restored life to humanity" (Sūrah 5, verse 35). The study of medicine was, therefore, part and parcel of the normal course of an educated Muslim. In fact, the study of medicine was pursued with such vigour that the Muslims not only saved Greek works from decadence and destruction and methodically classified them but, as Dr. Cumston points out,† created clinical medicine

**Arabian Medicine*—1921.

†*An Introduction to the History of Medicine*—1926.

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and enriched pathology with a knowledge of new diseases.

The earliest standard work in Arabic is *Firdaus-u'l-Hikmat* (the Paradise of Wisdom) by 'Alī ibn Rabban of Ṭabaristān (an Irānian province south of the Caspian). It is a fair-sized book consisting of 550 pages and is divided into seven parts. Some of the subjects discussed are: embryology, pregnancy, nervous affections (tetanus, torpor, palpitation, nightmare), hygiene, dietetics, pathology, *materia medica*, toxicology. It was completed in 236 A.H. (850 A.D.). Abū Bakr Muḥammad ibn Zakariyā ar-Rāzī (*i.e.*, of Ray) is one of the greatest Muslim physicians of the third century A.H. (10th A.D.). His monograph on smallpox and measles is considered to be the earliest on the subject. His monograph on stone in the bladder and kidneys has been published with a French translation. 'Alī ibnu'l-'Abbās al-Majūsī has left *al-Malikī* (the Royal), a splendid work comprehending the science and practice of medicine. This book, as Browne has said, was diligently studied until the appearance of the *Qānūn* by Ibn Sīnā (Avicenna), a contemporary of Sultān Maḥmūd of Ghazna. The *Qānūn* is the largest, the most famous and the most important

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of Avicenna's medical works, the *Qānūncha* being an abridgment of it. In the ninth century of the Christian era, Cordova produced the greatest surgeon of the Arab race, Abu'l Qāsim az-Zahrāwī, known to medieval Europe as Abulcasis. The famous Ibn Rushd (Averroës) falls in the 12th century A.D. His *Kulliyāt* (Encyclopædia of Medicine), commonly spoken of as *Colliget*, was almost as highly esteemed as the *Canon* of Avicenna. He was the first among Arab physicians to entertain the idea of writing on individual diseases. His *Colliget* treats of (1) anatomy, (2) physiology, (3) pathology, (4) signs or symptoms, (5) remedial agents and foods, (6) the preservation of health, (7) the treatment of diseases.

No work of importance appears to have been written in India before the time of Sikandar Lodi, when *Tibb-i-Sikandar* was compiled by an assembly of physicians of India and *Khurāsān* and was brought into general use.

Pedagogy.—In Islam etiquette and decorum were necessary for the education of a well-bred youth. Parents, teachers and the society of the time regulated ideas on the subject and, here and there, we have moralists who have laid down principles governing one's conduct in society.

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Here we are concerned with what the teachers looked to for guidance in the conduct of their class-work. There is very considerable literature on the subject as referred to by Dr. Khalil Abdullāh Totah.*

Letters of the alphabet were drawn for the child to be copied. Learning by rote may be assumed to have been the common practice in the primary school in earlier days. Despite its defects the one great advantage of memorization was then believed to be the sharpening of memory. The memorization of the Qur'ān was an act of sanctity and called forth laudation. Questioning by teachers is definitely recorded and recapitulation was duly practised. Corporal punishment was allowed in the case of children of over ten years of age, and it was administered at the rate of three to ten light strokes. Short detentions were also practised. But the teacher is severely warned against the Day of Judgment in case of excess or invidiousness of treatment. Emphasis is laid on the perfect equality of rich and poor in the class-room, and the orphan is to receive special consideration. In India, Mahmūd Shāh Bahmanī (1378-1396 A.D.)

**The Contribution of the Arabs to Education*, New York, 1926.

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had eight schools opened in his kingdom in the Deccan exclusively for orphans. The elementary school was to invite no special patronage by placards outside the school building or to flatter rich parents by invitation to visit the school on festive occasions. Thursday and Friday were off days in the week. The Friday is the Muslim sabbath, but Thursday was declared a day of rest, as Caliph 'Umar returned to Medina on that day after his conquest of Palestine and pupils were given a holiday to take part in the festivities held in honour of the occasion; in India it was so set aside for revision of the week's lesson. Ramadān is either vacation or partial school, and the Muḥarram is another break.

In respect of specific literature on the subject, one has to turn to writers like al-Jāḥiẓ, 'Abdul Walīd grandfather of Ibn Rushd (Averroës), Ibnu'l-'Arabī, Qābisī (*Education of Pupils*), Abū 'Abdullāh 'Abdarī's *Madkhal*, Ibn Sīnā, Ibn Khaldūn, Imām Ghazālī, Zarnujī, etc. This literature appeared from the 9th century to the 17th (A.D.), the first appearance being about two centuries before the Norman conquest of England, and four centuries before the great educator, Jan Amos Komensky of Moravia, better known by his

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Latinized name of Comenius (1592-1671 A.D.).

According to Ghazālī (450-505 A.H.=1058-1111 A.D.), the celebrated rector of the Nizāmiyya of Baghdād, the whole purpose of knowledge is the service of God. He holds that, since the infant mind is susceptible of objective impressions, parents and teachers should understand the solemn responsibility for the principles which they may stamp permanently upon the young soul. Only sure facts should be learnt at first. Doubtful and controversial facts are to be left over till later. Teaching must be graduated. No subject must be begun till the previous one, on which it depends, has been mastered. The relative values of the various branches of knowledge must be understood. To Ghazālī, the aim of learning is the development of self. This is, in essence, what the Prophet had said and what Caliph 'Alī had remarked: "He who understands himself understands God." This is what Muhsin Fānī of Kashmīr has put:

خُود شناس ار نیست کس ، فانی نباشد حق شناس
آشناںی با خُدا نبود ز خُود بیگانه دا

If one does not realize the secrets of the Self, Fānī,
he cannot know God,

One who is a stranger unto himself, is a stranger to
God as well.

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for technical education, useful information is almost nil. The words *san'ah* and *sinā'ah* stand for art and craft. The artist is an artisan too, for instance, the architect-builder was a mathematician and an engineer. Calligraphy, illuminating, and miniature painting were the work of craftsmen. Sculpture under the section of carving was a craft like painting. The system of training was carried on by means of guilds that preserved, developed and taught the trade. The apprentice found his master's workshop to be his school of art, and his directions coupled with practice and personal observation were the means of his success in the line he chose. No clear account reaches us of the state of technical instruction in India till we come to the time of Firūz Shāh Tughluq. About 12,000 persons are reported by Shams-i-Sirāj 'Afif to have been placed under tradesmen and were taught mechanical arts. Thirty-six *Kārkhānas* (factories) were maintained. On them probably lakhs of rupees were spent every year. Each *Kārkhāna* was placed in charge of a *Khān* or *Malik*. At the head of all of them was the general superintendent, Khwāja Abu'l Hasan. Royal orders were executed by the factories through the general superintendent.

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Any workmen, out of employment, on being reported upon through police, were provided for in the royal *Kārkhānas* or in the secretariat, or the households of nobles, as the case might be. Shihābu'd-Dīn al-Dimashqī notes that the Sultān's manufactory had 400 silk weavers for turning out stuffs of all kinds for the dresses of the king and the court, for robes of honour or presents. In addition to this, China, 'Irāq and Alexandria supplied other orders. Two million complete dresses were distributed every year, half in spring and half in autumn. For the royal harem, and for presentation to nobles' wives, 500 manufacturers of golden tissues were kept busy to prepare gold brocades.

According to Firishṭa, Maḥmūd Khiljī of Mālwā organized a department for the technical instruction of women in weaving velvet, and other varieties of cloth, sewing, needle-work and shoe-making.

Lack of authentic detail about the type and nature of work done elsewhere impedes further elaboration of the subject.

CHAPTER II

Curriculum under the Mughuls in India

ZAHĪRU'D-DĪN BABŪR, the founder of the Mughul Empire in India, was a remarkable literary personality. In the words of Mīrzā Haidar Dughlāt, his cousin, Bābur's Turkī poetry was second only to Amīr 'Alī Sher (844-906 A.H.= 1440-1500 A.D.) who held the first rank among Chaghtā'i poets. Bābur's *dīwān* (poetical work) is in the purest and most lucid Turkī. His invention of a style of verse called *Mubayyin* is recorded, as also his authorship of a useful treatise on jurisprudence entitled the *Mubīn*. The treatise, Mīrzā Haidar says, was adopted generally. The *Mufassal*, Bābur's tract on prosody, is considered superior to any other in elegance. The versification of the pious tract, the *Risāla'-i-Wālidiyah* of the saint Khwāja 'Ubайдullāh, is referred to. Then, there is the *Waqā'i* or *Memoirs* in simple, chaste and unaffected style. The *Memoirs* of Bābur, to use the words of Sir Denison Ross, are reckoned

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among the most entralling and romantic works in the literature of all time. Bābur excelled in music. His general reading was wide and included Firdausī's *Shāh-nāma*, the poems of Amīr Khusrav, the *Mathnawī* of Jalālu'd-Dīn Rūmī, the poems of Niẓāmī, the ethics of Sa'dī and the allegories of his contemporary Jāmī, whom Bābur considered unrivalled in his day for esoteric and exoteric knowledge and whose tomb he visited as a mark of respect. The emperor devised the Bāburi script in 910 A.H. (1504 A.D.) The illumination of manuscripts by means of coloured illustrations is said to have originated in India in his time and was later developed by Akbar and Jahāngīr. Of his early education nothing, however, is known. Even in his detailed diary he makes no mention of his course of instruction. Perhaps, early struggles for life and throne left Bābur little time for formal education. But his descendants took care about the education of their princes. When the princes were five years old, they were taught to read and write the form of Turkish known as Turki, their ancestral language. Thereafter, they were placed under tutors to learn the liberal and military arts. The amusements were regulated in such a way that the princes acquired knowledge of the world as

well as refined habits and elegant taste.

Humāyūn studied Persian and Arabic, was interested in mathematics, astronomy and geography and wrote on the nature of the elements. The use of terrestrial and celestial globes by the emperor is noted by *Firishta*. Humāyūn was fond of books and carried a select library during his expeditions; and even as a fugitive he had his librarian and his favourite books with him. It was, therefore, only fitting that he should die in his library at Delhi, and his beautiful tomb there should have a grand *madrasah* where the small rooms round about were students' cubicles. Humāyūn has left a *dīwān* in Persian which Abu'l Fadl notes in Akbar's library. The pen-name employed in odes in the *dīwān* is Humāyūn. His special interest in Persian is attributed to his contact with the Shāh of Irān.

Sher Shāh's course of instruction which he had at Jaunpur, then the Shīrāz of India, appears to have been the Qurān, Arabic language and literature, the *Kāfiyah* of Shaikh Jamālu'd-Dīn ibnu'l-Hājib being mentioned under Arabic grammar, as also Qādī Shihābu'd-Dīn Daulatābādī's manual of the same subject. Most of his time was devoted to history and poetry. He knew, by heart,

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Nizāmī's *Sikandar-nāma* and Sa'dī's *Gulistān* and *Būstān*. Philosophy also formed part of his studies. Lives of ancient kings had a great fascination for him which he evidently retained to his old age. His *Madrasah* at Nārnaul (between Hisār and Jaipur) was built at a large expenditure in 927 A.H. (1520 A.D.), the place having been the residence of Hasan, Sher Shāh's great grandfather. It is to Sher Shāh's credit that, despite having no soldier's training in his early life, the scholar rose to be the founder of an empire.

Akbar was playful and his record as a pupil is the most meagre of all the Mughul rulers of India. Though he did not allow himself any formal schooling, he did a lot for others.

On finding waste of time in the primary stage where boys were detained for years to learn the consonants and vowels, Akbar issued an order that every schoolboy should learn to write the letters of the alphabet and also learn to trace their several forms. The shape and name of each letter was to be learnt in two days, and then joining letters was to begin. A week's practice was considered sufficient for this. Some prose and poetry was then to be committed to memory, including some verses in praise of good and moral maxims.

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Care was taken to see that the boy understood what he learnt : the teacher's assistance was to be had as little as possible. The teacher was to watch if the boy could write properly, understand words, hemistichs, verses and the previous lesson. Every pupil was then expected to study arithmetic, geometry, ethics, agriculture, astronomy, physiognomy, economics, civics, logic and medicine. The higher sciences were divided into—*Ilāhī* (theology), *Riyāḍī* (comprising mathematics, astronomy, mechanics and music), and *Tabī'i* (physical sciences). History was important. In studying Sanskrit, students were to learn *Vyākaraṇa* (grammar), *Vedānta* (philosophy) and *Patanjali* (Yogism).

As a result of this order, it is stated, the schools showed progress and the colleges became 'the lights and ornaments of the empire.' As Dr. Narendra Nāth Law points out, Hindus and Muslims were studying in the same schools and colleges.

Akbar himself was interested in the *Akhlaq-i-Nāṣīrī*, *Kīmiyā'-i-Sa'ādat*, *Qābūs-nāma*, in the works of the saint Shaikh Sharafu'd-Dīn of Maner (a town in Bihār) who died in the beginning of the 15th century of the Christian era, and in Sa'dī's *Gulistān* and *Bustān*, Firdausī's *Shāh-nāma*,

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Nizāmī's *Mathnawīs*, the works of Khusrav and Jāmī and the *Dīwāns* (or poetical works) of Khāqānī and Anwari. Works on history were continually read out to the emperor. H. Beveridge testifies to Akbar's zeal for historical research (*J.A.S.B.*, 1918, to p. 469).

Faīdī was once appointed Dāniyāl's tutor. Murād was committed to the care of Father Monserrat to be instructed in the sciences and religion of Europe. Salīm had Quṭbu'd-Dīn Khān and Mīrzā 'Abdu'r Rahīm as his tutors.

Several works of Sanskrit were rendered into Persian, e.g., the *Mahābhārata* (or *Razm-nāma*, the Book of War), *Rāmāyana*, *Atharva Veda*, *Lilāvatī* (on Arithmetic written by Bhāskar, 1150 A.D.), *Harivansā*, *Pāncatantra* (*Kalīlah-Dimnah*, later simplified into '*Iyār-i-Dānish*'), *Kishn Joshi*, *Gangādhar* and *Mahesh-Mahānanda*. These are in addition to a score of works that found their way into Persian.

The classical course has yet to be dealt with. Changes introduced during Sikandar's sovereignty (Chapter I) led Amīr Fathullāh of Shirāz to raise the standard higher up. So far, greater stress was laid on *manqūlāt* (traditional learning). Fathullāh emphasized the importance of *ma'qūlāt* (rational

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learning) and gave a distinct turn to Islamic studies. This was perhaps expected of a man of whom Abu'l Faḍl said that "if the books of antiquity were lost the Amīr will restore them." Amīr Fathullāh had his education under Khwāja Jamālu'd-Dīn Maḥmūd, Kamālu'd-Dīn of Shirwān, and Mīr Ghīyāthu'd-Dīn Mansūr of Shīrāz. It was at the special invitation of Sultān 'Ādil Shāh of Bijāpūr that he left Shīrāz for India, and on the death of that ruler Akbar invited him to Fathpūr Sikri. The title of 'Aḍududdaulah (the Arm of the Empire) was conferred on him. Todar Mal's great work as Revenue Minister was successful on account of Fathullāh's assistance and advice. Next to Abu'l Faḍl and Faiḍī, Akbar loved him most. Fathullāh's mechanical inventions were greatly appreciated. He thus combined the great qualities of a scholar, scientist, and statesman with that of an educationist. He also, at one time, actually taught Faiḍī's son. Mullā 'Abdu'l Qādir Badā'ūnī calls him the most learned of the learned men of his time, but does not speak well of his temper as a teacher. Fathullāh died in Srīnagar in 997 A.H. (1588-89 A.D.) and lies buried near the Takht-i-Sulaimān Hill.

Not unlike Gregory IX (Statute for the Uni-
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versity of Paris, issued in 1231 A.D.), divines were hitherto nervous about the inclusion of philosophy in the classical course, but under the influence of al-Ghazālī in the West, and later, perhaps, through the efforts of Fathullāh in India philosophy was introduced. Al-Ghazālī's real contribution was the interpretation of Islām in terms of philosophy. It is unfortunate, however, that the texts and details about the changes are not available. Philosophy was, however, added as a separate subject, apart from logic. The *Sharḥ Hidāyatū'l-Hikmah* of Husain ibn Mu'in al-Maibudhī, which was prescribed, is the commentary of the *Hidāyatū'l-Hikmah* by Ahmād ibn Maḥmūd al-Harawī al-Khauziyānī called Maulāna-Zāda or Khwāja-Zāda. The commentator lived in the 8th century of the Hijra. The book has three parts (*i*) Logic, (*ii*) Physics, and (*iii*) Metaphysics.

Another great figure of the period is 'Abdu'l Haqq ibn Saifu'd-Dīn of Delhi born in 958 A.H. (1551 A.D.). He was descended from Muḥammad Turk who migrated from Bukhārā to India, and rose to the rank of an Amīr in the reign of Sultān 'Alā'u'd-Dīn Khiljī. 'Abdu'l Haqq's grandfather was Shaikh Sa'dullāh who died in 928 A.H. (1521 A.D.). 'Abdu'l Haqq's father Shaikh Saifu'd-Dīn

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followed his father in embracing religious life, and died in 990 A.H. (1582 A.D.). 'Abdu'l Haqq from his infancy, therefore, moved in a religious atmosphere, and devoted his time with unremitting ardour to study and devout practices. In his own words—in the *Akhbāru'l-Akhyār*—he says, he began with the alphabet, learnt how to read the Qur'ān, and, in a short time, learnt how to write. Sa'dī's *Būstān*, *Gulistān* and the *Dīwān* of Hāfiẓ were committed to memory. When the Qur'ān was finished, Shaikh Saifu'd-Dīn himself taught him the *Mizān*, *Misbāh*, *Kāfiyah* and the *Irshād*. His father was of the opinion that 'Abdu'l Haqq should know something of everything so that several branches of knowledge should become easier for him to acquire in course of time. 'Abdu'l Haqq not only studied the texts, but the commentaries too were explored. When fourteen years of age, he studied the Sharh 'Aqā'i'd and translated it too. Then he wrote a commentary in the Persian language on *Kāfiyah*. When fifteen, he finished the *Mukhtaṣar* and the *Muṭawwal*. After traditional and rational studies of the usual type were finished, logic and scholasticism followed. Some eminent teachers were approached for higher studies. On his father's questioning as to his future course,

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Whether he would like to take to temporal affairs or spiritual ones, 'Abdu'l Haqq's reply was that he was still a seeker after truth. Doubtless, he was studious by nature, and had very little of games and sports, daily attended the college at a distance of two miles twice in the heat of summer or the cold of winter.

In 996 A.H. (1587 A.D.) 'Abdu'l Haqq set out for the Hijāz where he spent some years in the pursuit of Hadīth under Shaikh 'Abdu'l Wahhāb Muttaqī of India (the disciple of Shaikh Rahmatullāh the traditionist) and other celebrated doctors. On his return, he wanted to improve the study of Hadīth in India, but his influence in this respect was not far-reaching. 'Abdu'l Haqq died in 1052 A.H. (1642 A.D.) in the odour of sanctity.

Badā'ūnī calls him a compendium of fine qualities and a source of excellence, and says that he gave instruction in all branches of knowledge concerning reason and memory. 'Abdu'l Haqq wrote on many subjects. His works consisting of commentaries, travels, Sūfi doctrines, religion, history and varied other treatises, altogether number more than a hundred.

Shaikh Mubārak, Abu'l Fadl's father, was a teacher of note. He was constantly engaged in

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teaching religious sciences. He was interested in composing riddles, and was considered a perfect master in mystic philosophy. He knew, by heart, Shātibī, (on *tajwīd* or the art of reading the Qur'ān correctly), and could read the Qur'ān in ten different modes. The *Manba'u Nafā'iṣi'l-'Uyūn*, his commentary on the Qur'ān, resembling the well-known *at-Tafsīru'l-Kabīr*, was written in old age before he died in 1001 A.H. (1593 A.D.). The document proclaiming Akbar as the spiritual head of his people was in the handwriting of Shaikh Mubārak. The universality of learning which distinguished Shaikh Mubārak attracted a large number of disciples and displayed itself in giving a type of education, so catholic and cosmopolitan, to his sons. Abu'l Fadl wrote: "My mind has no rest and my heart felt itself drawn to the sages of Mongolia or to the hermits of Lebanon. I longed for interview with the Lāmas of Tibet or with the Pādrīs of Portugal, and I would gladly sit with the priests of Pārsīs and the scholars of Zend Avesta." At 20 years of age, Abu'l Fadl had finished with his *manqūl* and *ma'qūl* (traditional and rational) studies, had set up as a teacher and had gathered quite a number of pupils, when he was advised to approach Akbar. Such a man,

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when presented to Akbar, had no *muhr* to offer but a commentary on the *Āyatū'l-Kursī* (56th verse of the 2nd chapter of the Qur'ān).

Undoubtedly the greatest literary man as also the greatest linguist in India was Mīrzā 'Abdu'r Rahīm Khān-Khānān, the son of Bairām Khān, having been born at Lahore in 964 A.H. (1556 A.D.). His position in the realm of letters was unique. He was versed in Arabic, Persian, Turki, Sanskrit and Hindī. He was not only a poet but a patron of a host of poets. In Hindī his couplets form a class in themselves. His library attracted scholars for the highest research. Akbar appointed him in his 28th year tutor to the young Jahāngīr not in order to repay his debt to Rahīm's father but because Rahīm was the unrivalled man of culture of the day. Again, Akbar could not see another man to whom he could entrust the translation of his own grandfather's monumental *Memoirs*. 'Abdu'r Rahīm worked in several capacities, in fact, the history of his life would be a history of the empire of the Mughuls during half a century. He died at Delhi at the age of 71 in 1036 A.H. (1627 A.D.) with the highest reputation for talents, valour, generosity and learning and lies buried near the tomb of Ḥadrat Nizāmu'd-

Dīn Auliyā'. The *Ma'āthir-i-Rahīmī* mentions the names of ninety-five learned men who were benefited by Rahīm in various ways. Several great poets referred their composition to him for improvement. As a patron of music, he is reported to have given a lakh of rupees to the singer hailing from Lucknow whose name was Rām Dās, the second Tān Sēn.

Prince Salīm (afterwards Jahāngīr) studied not only under Khān-Khānān but also under Maulānā Mīr Kalān Harawī, Muḥaddith Shaikh Ahmad, Quṭbu'd-Dīn Muḥammad Khān, and acquired great proficiency in the Persian language and literature. He knew Turkī and Hindī, and took interest in botany and zoology. Painting and fine arts received a special impetus under his patronage. He was ready to pay high prices for old books. It is recorded that Jahāngīr issued a regulation under which property, not legitimately claimed on the death of a rich man, would escheat to the crown to be used for building and repairing *madrasahs* and monasteries.

Mullā Qāsim Beg Tabrīzī, distinguished for his erudition in rational sciences and a keen student of geography, was the first teacher under whom Shāh Jahān was placed. Hakīm 'Alī Gilānī, a scholar of

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sterling merit and an eminent *ṭabīb* (physician), was the next teacher. Shaikh Sūfī and Abu'l Khair also had their share in shaping Shāh Jahān's mind. The prince acquired a fair knowledge of, and command over, Persian but he took little interest in Turkī. He encouraged music, painting and was a master builder.

Aurangzīb's regular education began when he was ten as he and his brother Dārā were, for some years, hostages with Nūr Jahān for the attitude of their father Shāh Jahān to the queen. Among his teachers the following names occur : Maulāna 'Abdu'l Laṭīf Sultānpūrī, Hāshim Gilānī, Mullā Muhyi'd-Dīn *alias* Muhammad Bihārī, 'Allāmī Sa'dullāh, Maulānā Sayyid Muhammad Qannaujī, Mullā Shaikh Ahmād, *alias* Mullā Jīwan, Shaikh 'Abdu'l Qawī and Dānishmand Khān. He studied the Qur'ān, and the Hadīth, and spoke and wrote Arabic and Persian like a scholar. Urdu or Hindustānī was at the time the popular tongue. Aurangzīb had some knowledge of Braj Bhāshā too. During his stay at Balkh he mastered Turkī in which his father Shāh Jahān was deficient. His writing was remarkably clear and beautiful, and in the *naskh* and *nasta'līq* styles of writing he was specially proficient. He transcribed the Qur'ān and

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sold copies for his own sustenance. These copies are available in India to this day. According to his will, the sale proceeds of these copies were to be used for his burial and his grave. He committed the Qur'ān to memory at the age of 43 in the course of a year. Sa'dī and Hāfiẓ were on the tip of his tongue. He mastered the canon law of Islam. For the works of the Imām Ghazālī, particularly the *Iḥyā'u'l-'Ulūm*, he had special liking. He took delight in selections from the letters of Shaikh Zainu'd-Dīn Quṭb Muhy of Shīrāz and, like Akbar, in the works of Shaikh Sharafu'd-Dīn of Manēr (in Bihār). According to *Ma'āthir-i-Ālamgīrī*, he highly prized the *Nihāyah* in Fiqh, a copy of which, handwritten by the well-known calligraphist Mullā 'Abdullāh Tabbākh, is reported to have been presented to him by Hibatullāh 'Arab of Hydarābād. The library naturally had a considerable addition of books on theology during Aurangzīb's time. He was undoubtedly the most learned of all the Mughul emperors of India. The *Fatāwā'-i-Ālamgīrī* (on Muslim Law) was compiled by eminent jurists of the time under Mullā Niẓām. Stipends were given for special studies. Students reading elementary books of Arabic grammar, namely, the *Mīzān*, and the

Munsha'ib, received a daily allowance of one and two annas, while those studying advanced books in *Fiqh* like the Sharhu'l-Wiqāyah were given daily eight annas. To students of the classic work on exegesis, the Kashshāf, pecuniary aid was given separately. Aurangzib's letters, the Ruq'āt-i-'Ālamgīrī, written by him in a style, at once simple and forceful, are a fine testimony to his great literary ability and scholarship and form part of studies in schools and colleges in India.

Francis Bernier, the great French physician, in the course of his visit to India, attached himself to the retinue of Dānishmand Khān, Secretary of State for Foreign Affairs at the Mughul court. For about six years, Bernier's principal employment was to learn Persian, translate European works into that language, the court language of the day, and discourse with Pandits on Hindu learning, customs, religion and institutions. He kept up a regular supply of books from Europe and collected books, in India, such as interested him, and had intended to translate the history of Kashmīr from Persian into French. Bernier calls Dānishmand Khān the most learned man of Asia. With Bernier he read the books of Gassendi (Bernier's teacher) and Descartes, and among his favourite

subjects of study were astronomy, geography and anatomy.

From Dānishmand Khān, Bernier heard that Aurangzīb had rebuked his old tutor when he came to him for reward on hearing of Aurangzīb's enthronement at Delhi. This rebuke is important as giving us Aurangzīb's ideas on education, though it may be pointed out in passing that Bernier has made a mistake in calling this tutor Mullā Sāliḥ as stated by Sir Jadunāth Sarkār. Bernier heard from Dānishmand Khān that Aurangzīb spoke as follows :— Was it not incumbent upon my preceptor to make me acquainted with the distinguishing features of every nation of the earth, its resources and strength, its mode of warfare, its manners, religion, form of Government and wherein its interests principally consisted ; and by a regular course of historical reading to render me familiar with the origin of states, their progress and decline, the events, accidents, or errors owing to which such great changes and mighty revolutions have been effected ? Far from having imparted to me a profound and comprehensive knowledge of the history of mankind, scarcely did I learn from you the names of my ancestors, the renowned founders of this empire.

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You kept me in total ignorance of their lives, of the events which preceded and the extraordinary talents that enabled them to achieve their extensive conquests. A familiarity with the languages of surrounding nations may be indispensable in a king, but you would teach me to read and write Arabic and waste my time on the study of a language which required ten or twelve years of close application for proficiency, most of the time being spent on grammar and the acquisition of such knowledge as was required by a doctor of laws. The mother tongue as the medium of instruction was ignored. Valuable years were wasted on vain philosophy. On the other hand, that philosophy should have been taught which adapts the mind to reason, satisfying it only with solid arguments. Lessons should have been imparted as elevate the soul and fortify it against the assaults of fortune, producing that equanimity which is neither insolently elated by prosperity nor basely depressed by adversity. Sublime and adequate conception of the universe and of the order and regular motion of its parts should have been given.

It is difficult to say how far the above is a verbatim reproduction of what Aurangzib actually

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said and to what extent this rebuke contains an element of Bernier's own views on the subject, the fact, however, is that Aurangzib took very great care to educate his son and successor on these lines, but it is seldom that a great man's son or successor is equally great; and Prince Muazzam did not accomplish much as the Mughul Emperor of India.

Aurangzib compelled the Bohras of Gujrāt to educate their children. Teachers were appointed for them and by monthly examinations Aurangzib was kept informed of the progress made. As a penalty for an infringement of state rules the expense of education had to be borne by the Bohras themselves.

As Keene in his *Mughal Empire* (p. 23) remarks, Aurangzib founded numberless colleges and schools the inference is not unjustified that, if this policy had been continued by Aurangzib's successors, perhaps universal literacy in India may not have been impossible.

The well-known *madrasah* of Farangi Mahall, which produced Mullā Niżāmu'd-Dīn and the Bahru'l-'Ulūm and a score of divines of distinction, was the Dutch building in Frank's quarter at Lucknow confiscated from the Dutch governor by

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Aurangzīb and assigned to the 'ulamā' family shifted from Sihālī in Bāra-Bankī in the United Provinces of Agra and Oudh.

The name of Shāh Walīullāh (1114-74 A.H.=1702-60 A.D.) of Delhi is associated with the turn that he gave to studies in the direction of *Kalām*. Like Ghazālī, he interpreted Islam in terms of philosophy. He advocated that the intrinsic value of the Islamic creed was far too high to be assailed by vulgar reasoning. He welcomed the study of philosophy and felt that its elimination from the course would be a confession of weakness. The proper study of philosophy, he urged, would save Islam from the morbid condition to which the ordinary *maulawī* was dragging it. He was confident that Islam could stand any sound, rational test. His own course of studies was the following, apparently covering the period of Aurangzīb in Indian history :—

Grammar :—

- (i) Kāfiyah,
- (ii) Sharḥ Jāmi.

Rhetoric :—

- (i) Mukhtaṣar,
- (ii) Muṭawwal.

Philosophy :—

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Commentary on the Hidāyatū'l-Hikmah.

Logic :—

Commentary on

- (i) Shamsiyyāh,
- (ii) Maṭāli.

Scholasticism :—

Commentary on

- (i) Al-'Aqā'i'd of Nasafī,
- (ii) Notes and comments of Khayālī,
- (iii) Mawāqif.

Islamic Law :—

- (i) Sharḥu'l-Wiqāyah,
- (ii) Hidāyah.

Jurisprudence :—

- (i) Husāmī,
- (ii) Taudīḥu't-Talwīḥ.

Astronomy and Mathematics :—

Several treatises.

Medicine :—

Abridgement of Abū 'Alī Ibn Sīnā's
Qānūn.

Tradition :—

- (i) Mishkātu'l-Maṣābīḥ,
- (ii) The Šamāyil by Tirmidhī,
- (iii) The Šahīhu'l-Bukhārī (a portion).

Tafsīr (Commentary) :—

- (i) Madārik,
- (ii) Baidāwī.

Mysticism :—

- (i) ‘Awārif,
- (ii) Treatises of the Naqshbandiya school,
- (iii) Commentary on the *Rubā’yyāt* (Quatrains) of Jāmī,
- (iv) Introduction to the Commentary on *Lam’āt*
- (v) Introduction to *Naqdu’n-Nuṣūṣ*.

This course of study Shāh Waliullāh gives in his *Juz’u'l-Latīf*. In his *Wasiyyat-nāma* he states that grammar was first tackled, three or four books each, of Etymology and Syntax. History and moral precepts followed. When progress was made in Arabic, *Muwaṭṭā* of Mālik (Yahyā's edition) was studied. Then came the Qur'ān, followed by the *Jalālain* (the two commentaries). The *Sahīhain* (Six authentic books on Hadīth), Law, creed and conduct and books like Sharḥ Mullā Jāmī and Quṭbī, etc., formed the course for graduation in those subjects.

In his own case, he states, he began to learn at the age of five, first Persian, then the Qur'ān, and

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by fifteen he had completed his secondary course of instruction. After some years he left for Arabia, studied Hadīth under Shaikh Abū Ṭāhir of Medina. His return gave a great impetus to the study of Hadīth in India and it is through him that a vigorous course came to be prescribed in this subject in India.

We now come to what is called the *Dars-i-Nizāmiyyah* (Nizāmu'd-Dīn's curriculum). It is a mistake to associate it with the Nizāmiyyah, the great University of Baghdād. This curriculum, we are to deal with, was in reality framed by a great teacher, Mullā Nizāmu'd-Dīn of Sihālī, a town 28 miles from Lucknow. Mullā Nizāmu'd-Dīn was the son of Mullā Quṭbu'd-Dīn, descendant of Ḥadrat Abū Ayyūb Anṣārī. There lived in Sihālī two well-known families of 'Ulamā', one was an Anṣārī family to which Mullā Quṭbu'd-Dīn belonged and the other was an 'Uthmānī family. There existed considerable rivalry between these two leading families as a result of which an unruly mob at the secret instigation of the 'Uthmānis invested the house of the Anṣāris in 1103 A.H. (1691 A.D.), set fire to it and killed Mullā Quṭbu'd-Dīn, whose eldest son was in service at the court of Aurangzib at Delhi. On the report

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of the incident, Aurangzib issued a *farmān*, instituting an inquiry and punishing the guilty and allotting to the bereaved family a spacious house in Farangī Mahall in Lucknow, as they did not like to stay at Sihālī. Nizāmu'd-Dīn was only 14 at the time, and was studying the *Sharḥ Jāmī*. He had already studied at Dewāh and other places, where there were teachers of repute, and then completed his education at Benāras under Hāfiẓ Amānullāh Banārasī, a pupil of his father, at the age of twenty-five. He then began his career as a teacher, his first pupils being his own three nephews. Shortly after, his fame grew and he attracted pupils from far and near. He was the author of a number of commentaries on certain standard works and of notes on some which are considered of very great value. He does not, however, seem to have written anything original. He was a man of simple habits and there was no conceit about learning. He married a second time after the first wife had had no issue living. From his second wife he had a son and a daughter. The son, named 'Abdu'l 'Alī, became the great *Bahr-u'l-'Ulūm* (the Ocean of Learning) and eclipsed his father and the entire family on account of his learning and scholarship. Nizāmu'd-Dīn died at

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Lucknow in 1161 A.H. (1748 A.D.) on account of stone in the bladder.

DARS-I-NIZĀMIYYAH

Grammar-Etymology :—

- (i) Mízān,
- (ii) Munsha'ib,
- (iii) Ṣarf Mīr,
- (iv) Panjganj,
- (v) Zubdah,
- (vi) Fuṣūl-i-Akbarī,
- (vii) Shāfiyah.

Syntax :—

- (i) Naḥw Mīr,
- (ii) Sharḥ-i-Mi'at 'Āmil,
- (iii) Hidāyatū'n-Naḥw,
- (iv) Kāfiyah,
- (v) Sharḥ Jāmī.

Rhetoric :—

- (i) Mukhtasaru'l-Ma'ānī,
- (ii) Muṭawwal (up to Mā anā qultu).

Philosophy :—

- (i) Sharḥ Hidāyatū'l-Hikmah of Maibudhī,
- (ii) Ash-Shamsu'l-Bāzigha,

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(iii) Sadrā.

Logic :—

- (i) Sharḥu'sh-Shamsiyyah,
- (ii) Sullam'ul-'Ulūm,
- (iii) Risāla-i-Mīr Zāhid,
- (iv) Mullā Jalāl,
- (v) Ṣughrā,
- (vi) Kubrā,
- (vii) 'Isāghojī,
- (viii) Tahdhīb,
- (ix) Sharḥ Tahdhīb,
- (x) Quṭbī,
- (xi) Mīr Quṭbī.

Scholasticism :—

- (i) Sharḥ-i-Mawāqif,
- (ii) Mīr Zāhid,
- (iii) Sharḥ 'Aqā'id of Nasafī.

Tafsīr (Commentary) :—

- (i) Jalālain of Jalālu'd-Dīn Mahallī and Jalālu'd-Dīn Suyūṭī,
- (ii) Baidāwī.

Fiqh (Islamic Law) :—

- (i) Sharḥ-i-Wiqāya (first two books),
- (ii) Hidāyah (last two books).

Uṣūl-Fiqh (Principles of Law) :—

- (i) Nūru'l-Anwār,

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- (ii) *Taudīḥu't-Talwīḥ*,
- (iii) *Musallamu'th-thubūt* (the portion dealing with *Mabādī Kalāmiyyah*).

Hadīth :—

Mishkātu'l-Maṣābiḥ.

Mathematics :—

- (i) *Khulāṣatu'l-Hisāb*,
- (ii) Euclid,
- (iii) *Tashrīhu'l-Aflāk*,
- (iv) *Qaushjiyyah*,
- (v) *Shar Chaghmīnī* (Chapter I).

This curriculum has stuck and spread with slight variations or modifications here and there. The principle on which this curriculum was cast was that one most difficult, comprehensive book on the subject should be a text. Reforms were introduced in the course fixed by Fathullāh of Shīrāz in Akbar's reign. Mūsīqī (or music) was a part of this curriculum, says Maulānā *Shiblī Nu'māni*.* But today the old orthodox Maulawī would not tolerate it. The introduction of philosophy by Fathullāh was continued but Mullā Niẓāmu'd-Dīn's successors began to add commentaries which have tended to lower the value of the original texts. Philosophy has influenced

* *An-Nadwah*, Dec., 1910, under "Dars-i-Niẓāmiyyah."

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the principles of Islamic law in this curriculum.

Learning in India decayed after Aurangzib. One important item, however, is the impetus given to scientific education especially to its astronomical branch by the genius of Sawai Jai Singh, Rājā of Amber and the founder of the present State of Jaipur in Rājputāna. As Dr. N.N. Law has noted, Jai Singh's observatory in Delhi was built in 1724 A.D. in the 5th year of Muhammad Shāh's reign. This observatory exists to this day and is known as *Jantar Mantar* on the road of the same name in New Delhi. The astronomical tables known by the name of Muhammad Shāhī were drawn up by Mīrzā Khairullāh and Shaikh Muhammad, the Muhaddith.

We shall now turn to the curriculum in Persian.

COURSE OF INSTRUCTION IN PERSIAN

It would have been very difficult to state with precision what the course of studies in Persian was, as information on the subject is scattered. But the manuscript copy of *Khulāsatul-Makātib* written in the 42nd year of Aurangzib's reign, 1100 A.H. (1688 A.D.) presumably by a Hindu writer and discovered by Maulawī Abu'l Hasanāt

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Nadwī in the library at Desnah (Bihār) enables us to record the texts used at the time.

The subjects of study were :—

- (1) Literature—prose and composition, (2) Poetry,
- (3) Fiction, (4) History, (5) Ethics.

After the alphabet and simple reading and writing, Sa'di's *Gulistān* and *Būstān* were studied. Easier portions of these books were attempted first and the second and third readings led to their mastery. The other books to be studied were :—

Prose and Composition :—

- (1) Badā'i'u'l-Inshā' (or Inshā'-i-Yūsufī),
- (2) Prose works of Mullā Jāmī and Mullā Munīr,
- (3) Letters of Abu'l Fadl.
- (4) Handbook of Shaikh 'Ināyatullāh, Secretary to Shāh Jahān,
- (5) *Bahār-i-Sukhan* by Shaikh Muḥammad Sāliḥ.
- (6) Letters of Mullā Munīr,
- (7) Epistles of Shaidā and Mullā Tughrā',
- (8) Story of Lāl Chand,
- (9) *Lilāvatī* translated by Shaikh Faiḍī.

Poetry :—

- (1) Yūsuf Zulaykhā
- (2) Tuhfatu'l-Ahrār
- (3) Nuzhatu'l-Abrār

} by Mullā Jāmī

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(4) *Sikandar-nāma.*
(5) *Makhzanu'l Asrār*
(6) *Haft Paikar*
(7) *Shīrīn Khusrav*
(8) *Lailā Majnūn*
(9) *Qirānu's-Sa'dain*
(10) *Maṭla'u'l-Anwār*
(11) *I'jāz-i-Khusravī*

} by Niẓāmī
} by Amīr Khusrav.

Dīwāns of *Shams-i-Tabrīz*, *Zahīr-i-Fāryābī*,
Sa'dī, *Hāfiẓ*, and *Sā'ib*.

Qasā'id of *Badr-i-Chāch*, *Anwārī*, *Khāqānī*,
'Urfī, and *Faidī*.

Fiction.—Tūṭī-nāma of *Nakhshabī*, *Anwār-i-Suhailī* of *Husain Wā'iẓ Kāshifī*, 'Iyār-i-Dānish of *Shaikh Abu'l Faḍl*, *Bahār-i-Dānish* of *Shaikh 'Ināyatullāh*.

History.—*Zafar-nāma* of *Sharafu'd-Dīn 'Alī Yazdī*, *Akbar-nāma* of *Abu'l Faḍl*, *Iqbāl-nāma-i-Jahāngīrī*, *Ta'rīkh-i-Fīrūz Shāhī*, *Razm-nāma* (translation of the *Mahābhāratā*), *Shāh-nāma* of *Firdausī*.

Ethics.—*Akhlaq-i-Nāṣirī*, *Akhlaq-i-Jalālī*, works of *Sharafu'd-Dīn Manīrī*, *Nuzhatu'l-Arwāḥ*, *Mathnawī* of *Maulānā Rūm*, *Hadiqah* of *Sanā'ī*.

We shall now take up women's education and then end the chapter with military, musical and technical education.

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WOMEN'S EDUCATION

It has been already stated that girls sat with boys in elementary schools. For girls, it was laid down that they should be instructed in moral and religious things. High intellectual development for them was not attempted in the beginning. Women's proper sphere was the home. At times, old-fashioned people urge that writing was tabooed in the case of women, little forgetting, as Ignaz Goldziher states,* that mention is made of a list of Meccan women who were familiar with the art of writing in the time of the Prophet. What was actually tabooed was the memorization of poetical pieces that have an unwholesome tendency. For, it is a fact, that women had quite a considerable share in the transmission of Hadīth. The daughter of Mālik ibn Anas corrected the errors of those who recited and transmitted the *Muwattā* of her father. Sitt-al-Kataba, 'mistress of the writers' was the title of a learned lady of Damascus who took part in the transmission of Hadīth. Muzna, a scholarly lady, was the secretary of Amīr Nāṣiru'd-Dīn (358 A.H.=969 A.D.) and wrote a beautiful hand.

* *Encyclopædia of Religion and Ethics* edited by Hastings, Vol. V.
p. 198.

Above all, according to Abū Dā'ūd, the Prophet himself appointed a teacher for his wife, Ummu'l-Mu'minīn Ḥafṣah, to train her in the art of writing. Bukhārī has a chapter on the education of women in his Sahīh. The school mistress was called the Mua'llimatu'l-Banāt or only *mua'llimah*. Towards the west in Morocco, she was known as فقيهه (*Faqīhah*) or فقيهه (*Faqīrah*).

Coming to India we have the classical instance of Sultāna Rādiyya, the educated and enlightened queen of Delhi. Much earlier to Rādiyya, Bībī Hāfiẓa Jamāl, the daughter of the great Chishtī saint of Ajmer, acted as a *nā'ib* (assistant) of her father, and influenced thousands of women of her day. Much detail is not available about the education of women during the period of Turks and Afghāns in India. Surely the Sultāns of Delhi could not have had illiterate mothers or wives, and that personal charm and beauty alone were not always passports to the royal seraglio.

According to Firishṭa, Maḥmūd Khiljī of Mālwā took special care for the instruction of women in a variety of handwork. Five hundred Turkish women were enrolled in a regiment for training in the use of arms. A battalion of Abyssinian women were taught the use of the sword.

Stanley Lane-Poole is quite right in thinking that an important part of the education of Bābur was due to the women of his family. Gulbadan Begam, the authoress of the *Humāyūn-nāma*, was a cultured lady. She was born about 1523 A.D., and spent her childhood under Bābur's rule in Kābul and in India. Her girlhood and young wife-hood shared the fall and exile of Humāyūn, and her maturity and failing years 'slipped under the protection of Akbar.' She had a library of her own. Salīma Sultāna *Makhfi*, the niece of Humāyūn, was a poetess, and later became the queen of Akbar. In the palace at Fathpur Sikri, chambers were set apart for the education of ladies of the royal household. Sītī-un-Nisā the sister of Tālib Amuli, a well-known poet, earned the title of 'Prince of Poets' at the court of Jahāngīr. She was versed in medicine and was a great elocutionist and was appointed tutoress to Jahānārā. Nūr Jahān and Mumtāz Mahall knew Persian and Arabic very well. Jahānārā wrote the *Sāhibiyah*, the life of Mullā Shāh Badakhshānī, her *pīr* or spiritual guide, and the *Mu'nisu'l-Arwāh*, the life of Khwāja Mu'inu'd-dīn Chishtī. Jānā Begam, the only daughter of Khān Khānān, wrote a commentary on the Qur'an and won fifty

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thousand *dīnārs* from Akbar as a prize for it.

Şāhibjī, the daughter of 'Alī Mardān Khān and the wife of Amīr Khān, Aurangzīb's viceroy of Afghānistān, was a capable lady able to hold the reins of turbulent Afghāns for two years on the death of her husband. Zību'n-Nisā acquired great mastery over Persian and Arabic. She could write in a variety of styles in Persian calligraphy. She employed many scholars on liberal salaries to produce new works, or copy old manuscripts for her. *Zibū't-Tafsīr*, the Persian translation by Mullā Ṣafīyu'd-dīn Ardabīlī of the Arabic *at-Tafsīr-al-Kabīr* was possible on account of Zību'n-Nisā's interest and patronage. The *Zibū'l-Munsha'at* (letters) of Zību'n-Nisā is mentioned in biographies.

PHYSICAL AND MILITARY EDUCATION

Caliph 'Umar counselled parents to teach their children to throw darts, and to mount horses. Under the Caliphs—Ummayyads and 'Abbāsids—swimming was greatly encouraged in Syria and 'Irāq. Ibn 'Arabī lays great stress on the hardening of the body. The young should sleep on hard beds and be trained in physical exercises. They should

be urged to bodily activity and inured to pain. He also pleads strongly for games and hours of recreation. If a child is kept from play and forced to work at his tasks without intermission, his spirit will be depressed, his power of thought and his freshness of mind will be destroyed. He will become sick of study. His life will be over-clouded, and he will try all short shrifts to evade his lessons. Evidence is not forthcoming as to how these principles were applied to Indian education.

From Ibn Battūṭa's *Travels* we can gather that the military classes in Muḥammad Tughluq's days devoted time and energy to horsemanship, targeting and polo. Qutbu'd-dīn Aibak's death was due to a fall from the horse while playing polo. Hunting was a favourite pastime with the royalty and the nobility.

Bābur was an admirable horseman, a fine shot, a good swordsman and a mighty hunter. Abu'l Faḍl's details give an insight into the type of training for classes of people recruited in the army. Amongst amusements, he details pigeon flying, the game of *chaupar*, *chandal mandal* and cards. Akbar was gifted with an iron constitution. He was a splendid shot, and at times risked

his life in killing lions and tigers. Salīm learnt fencing from Murtadā Khān Dakhanī and revelled in open air exercises. He ran and jumped over streams and had ancestral passion for shikār. Shāh Jahān was put under Mīr Murād Juwainī to learn archery and 'the presentation of arms,' a form of Mughul military salute. Rājā Sālivāhan Dakhanī trained him in rifle shooting. Riding and swordsmanship formed a part of his daily exercises. Shāh Jahān loved all field sports. Aurangzib's encounter with an infuriated elephant in 1633 at once marked him out for his courage and coolness when he was about fifteen years of age. It was perhaps natural that he should advise his eldest son Prince Muḥammad Sultān (who pre-deceased his royal father) to habituate himself to the wearing of arms. 'Let your sweat dry,' says Aurangzib, 'before you take off your coat and lie down, lest you should fall ill.' The Prince was too fond of hunting and avoided study. Aurangzib, therefore, regrets and blames himself for taking out the Prince too early to hunt, for, after tasting the delights of hunt, he was averse to reading and writing.

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EDUCATION IN MUSIC

Badāūnī says that Shaikh Mubārak, father of Abu'l Fadl, would run away if he even accidentally heard music while walking on the street. But in course of time he became so enamoured of music that he could not exist without listening to some voice or melody. Abu'l Fadl, his son, is therefore not wrong when he writes that hearers, according to their insight, are moved to sorrow or to joy, for music is of use to those who have renounced the world and to such as still cling to it.

Akbar was deeply interested in music and arranged his court musicians—both men and women—in seven divisions one for each day in the week. Abu'l Fadl gives details of the musical instruments and tunes, etc., used at the time, the principal musicians hailing from Īān, Tūān, Gwālior and Kashmīr. He unfortunately makes no reference to books on the subject. Jahāngīr loved music. So did Shāh Jahān who could himself sing well, and his songs in Urdū were sweet and charming. This was natural to emperors who were descended from Bābur who not only excelled in music but wrote a treatise on it. In

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Akbar's reign, as Dr. Law remarks, Hindus and Muslims were borrowing from each other, though this intermixture began much earlier. 'The history of Indian music after the advent of the Muslims,' continues Dr. Law, 'unfolds a chapter of co-operation and intercourse between the two communities socially and politically. *Khiyāl*, for instance, which is associated with the name of Sultān Ḥusain Sharqī of Jaunpūr as its inventor, has become an important limb of Hindu music, while *Dhrupad* has engrafted itself on Muhammadan music.' Sultān 'Ādil Shāh of Bijāpūr could perform admirably on two or three kinds of instruments, and in his delightful mood sang extempore compositions.

TECHNICAL EDUCATION

About the end of the sixteenth century, the system of workshops already referred to in Firuz Tughluq's time was expanded. Abu'l Fadl records more than a hundred offices and workshops each resembling a city or rather a little kingdom. Bernier saw these workshops sixty years later. He says, "Large halls are seen in many palaces called *Kārkhanas* or workshops for the artisans.

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In one half, embroiderers are busily employed superintended by a master. In another, you see goldsmiths; in a third, painters, in a fourth, varnishers in lacquer-works; in a fifth, joiners, turners, tailors, shoe-makers; in a sixth, manufacturers of silk, brocade, and those fine muslins of which are made turbans, girdles with golden flowers and fine drawers worn by females—beautifully embroidered with needlework." He further says: "The artisans repair every morning to their respective workshops where they remain employed the whole day and in the evening return to their homes. The embroiderer brings up his son as an embroiderer, the son of a goldsmith becomes a goldsmith. No one marries but in his own trade or profession."

There were state factories at Lāhore, Āgra, Fathpūr, Ahmādābād, Burhānpūr and Kashmīr (Srīnagar). The governors patronized local products as they had to supply choice specimens to the court and, therefore, special agents had to keep an eye on what was produced and prepared in different parts of the empire. Skilful masters and workmen had immigrated from abroad and they taught the people an improved system of manufacture. This led to refinement of taste,

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and drapery and other articles used at feasts were exquisite. Francisco Pelsaert talks about Khurram (when governor at Burhānpūr) as a patron of all craftsmen to whom he paid such high wages that he attracted all the splendour of Jahāngīr's court, for 'he was as greedy for novelties, costly jewels, and other rarities as Jahāngīr and he paid more liberally.' This was but expected of the future builder of the Tāj.

Masulipatam was famous for artisans skilled in calico printing, and on Aurangzib's suggestion (when viceroy in the Deccan) some artisans were asked to proceed to Delhi and Āgra. Artisans in the service of the court and in the employ of the noblemen of the empire were better off than private workers. We are not concerned with the detail of articles given by Abu'l Faḍl and others, but it appears that the artisan's workshop was the practical school for the apprentice and recruitment was mostly hereditary.

CHAPTER III

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GOVERNMENT is changed. The Mughuls from Central Asia are replaced by Englishmen from the north-west of Europe. The Āryan people came from a cold climate. So did the Turks or the Afghāns. And so did the Englishmen. But, in this last case, the scene was shifted from the neighbouring centre of Asia to the remote west of Europe.

The Āryan people brought in the Vedic language which soon developed into Sanskrit. The Turks and Afghāns transplanted Arabian learning, taught Arabic, and introduced Persian. The Mughuls put a premium on Persian and ultimately gave an impetus to the evolution of a common language. The Englishmen naturally brought in their mother tongue and, through it, western learning and science.

The earliest attempt of an Englishman was

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towards the proselytization* of India. Dr. Fell, Bishop of Oxford, undertook to train men in Arabic and the Professorship of Arabic was established in Oxford by Archbishop Laud in 1636 A.D. Pocock's translation of Grotius' *Truth of the Christian Religion* in Arabic was a step in this direction.

But Warren Hastings was 'the first Englishman in India who turned his attention to education' and 'recognized the duty of a civilized government to promote education.' At the request of some Calcutta Muslims of distinction, he founded the Calcutta Madrasah in 1781 A.D., and purchased a plot of land for the erection of a suitable building for it in Paddapukar quarter of the town spending Rs. 5,641 out of his own pocket. The monthly expense of the Madrasah was Rs. 625 which was also defrayed by him until 1782 when he was reimbursed and the institution was taken over by the Directors. In 1785, lands estimated at Rs. 29,142 annually were assigned to it but, in 1819, a fixed sum of 30,000 was guaranteed from the state treasury. The Madrasah was transferred to the new buildings in Wellesley Square in 1824. Warren Hastings' object was the encouragement

* Rev. Frank Penny's *Church in Madras*, Vol. I, pp. 95-98.

of Arabic learning and the teaching of Muslim law and to enable sons of Muslims to qualify for responsible offices in the state and for courts of justice.

In 1791 the studies at the Madrasah were:—

(1) Natural Philosophy, (2) Theology, (3) Law, (4) Astronomy, (5) Geometry, (6) Arithmetic, (7) Logic, (8) Rhetorics. and (9) Grammar. The course extended to seven years. Along with the staff, a *Khaṭīb* who read the Qur'ān, and a *Mu'adhdhin* (a crier) were to attend the Madrasah to enable the students to perform religious worship and Friday was set apart for prayers and purification.

By 1850 A.D., the Madrasah had—(1) the Arabic department, (2) the Anglo-Arabic department, (3) the English department, and (4) the Bengālī department. The chief subjects of study as gathered from the report of the year were: Arabic literature, law, logic, history, mathematics, and grammar. The available details about texts are:—

(i) Mutanabbi, (ii) Nafḥatu'l-Yaman, (iii) Ḥarīrī, (iv) Wiqāyah, (v) Hidāyah, (vi) Ta'rīkh-i-Tīmūrī. Under Grammar, Etymology and Syntax are noted, as under Mathematics, Algebra and Geometry.

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In 1871 the courses were :—

Arabic

Grammar :—

- (i) Jang-i-Şarf,
- (ii) Fuşūl-i-Akbarī,
- (iii) Jang-i-Nahw,
- (iv) Hidāyatū'n-Nahw,
- (v) Kāfiya,
- (vi) Sharḥ Mullā Jāmī.

Logic :—

- (i) Mīzānu'l-Manṭiq,
- (ii) Quṭbī and Mīr,
- (iii) Sharḥ Tahdhīb,
- (iv) Sullam.

Rhetoric :—

- (i) Mukhtaṣaru'l-Ma'āni,
- (ii) Mullā.

Law :—

- (i) Sharḥu'l-Wiqāyah,
- (ii) Hidāyah

(selections only from both).

Principles of Law :—

- (i) Nūru'l-Anwār,
- (ii) Taudīh,
- (iii) Musallamu'th-Thubūt.

Literature :—

- (i) Nafḥatu'l-Yaman,

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- (ii) 'Ajabu'l-'Ujab,
- (iii) Sab'ah Mu'allaqāt,
- (iv) Maqāmātu'l-Harīrī,
- (v) Dīwānu'l-Mutanabbi.

History :—

- (i) Ta'rīkhu'l-Khulafā' by Suyūṭī,
- (ii) Ash-Shifā' by Qādī 'Ayād.

Law of Inheritance :—

- (i) Farā'id Sharīfiyyah.
Persian
- (i) Akhlāq-i-Muhsinī,
- (ii) Yūsuf Zulaikhā,
- (iii) Sikandar-nāma,
- (iv) Abu'l Fadl.

The Revd. William Adam, a missionary educationist, was asked by Government to report on the state of education in Bengal, Bihār, and Orissa. His three comprehensive reports are dated 1835, 1836 and 1838. According to these, it appears that in Bengal, there were many private Muslim schools started and conducted by individuals who had made the cultivation of letters the chief occupation of their lives, and by whom the profession of learning was followed, not as a means of livelihood, but as a meritorious work productive of moral and religious benefit

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to themselves and their fellow creatures. Few accordingly gave instruction for any stipulated pecuniary remuneration, and what they received was both tendered and accepted as an interchange of kindness and civility between the master and his pupil. The scholars learnt the alphabet, 'introductory parts of the Persian language,' '*Pand-nāma*, *Gulistān* and so on' till they were able to write a tolerable letter, and assumed the title of *Munshī* (stylist). The chief aim was the attainment of proficiency in Persian in order to earn a livelihood but not infrequently Arabic was added, as also Muslim theology and law.

Mr. Adam notes that Persian schools were as much frequented by Hindus as by Muslims in Dīnājpur, for the Persian language was considered as a requisite accomplishment for every gentleman and it was absolutely necessary for those who were candidates for offices in the courts of law. The studies usually pursued were—'forms of correspondence, process of law, and legendary tales.' The Hindustānī appeared to be colloquially known to the population, and the people of higher rank taught their children to speak a high style of it consisting almost entirely of Arabic and Persian terms.

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In the Rājshāhī district, the time spent in Persian schools varied from four to eight years. The teachers ‘intellectually were of a higher grade than the teachers of Bengālī schools.’ In the Persian schools printed books were unknown, but manuscript works were in constant use. The alphabet, letters used for computation, the introduction to the Qurān formed the first step to studies both for boys and girls. Words were marked with diacritical points in order that the knowledge of letters, their junction and correct orthography and their pronunciation from the appropriate organs might be thoroughly acquired. The next book was the *Pand-nāma* of Sa’dī generally known as the *Karīmā* used more for the art of reading than for comprehension at that stage. Writing was commenced with letters, joining vowels and consonants and forming syllables.

The Āmadan-nāma exhibited the forms of conjugation of Persian verbs. The *Gulistān* of Sa’dī, containing lessons on life and manners, was followed or accompanied by the *Būstān* of the same author. Elegant penmanship was considered a great accomplishment, three to six hours being devoted to it by those who wanted to specialize

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in it. For writing, first the *lauh*, or the wooden board, was used with the thick pen, then a finer pen on pieces of paper pasted together (card-board), and last of all upon paper. Side by side

- (1) *Yūsuf Zulaikhā,*
- (2) *Lailā Majnūn,*
- (3) *Sikandar-nāma,*
- (4) *Inshā'-i-Matlūb,*
- (5) *Inshā'-i-Harkaran,*
- (6) *Pā'inda Beg,*
- (7) *Ruq'āt-i-'Ālamgīrī,*
- (8) *Inshā'-i-Yūsufī,*

(9) *Mulāṭafah* (a collection of letters exhibiting different styles of penmanship), the *Tughrā* (an account of *Kashmīr*), the *Dīwāns* of *Zahīr*, *Nāṣir 'Alī*, and *Šā'ib*, the *Jāmi'ul-Qawānīn*, *Inshā'-i-Yār Muḥammad*, *Bahār-i-Dānish*, *Raqm-i-Siyāq*, etc., were studied. The system of computing by the '*abjad*' (or the letters of the alphabet) was taught. Arithmetic was then attended to. Different styles of address and forms of correspondence modelled on *Abu Fadl* and others completed the course of Persian instruction. The hours of study were :—

Morning.—Revision of the previous work followed by a new lesson;

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Midday.—Interval of an hour or so for meals,

Afternoon.—Writing, followed by another new lesson.

Play brought the day's work to a close. Thursday was the day for revision of lessons only, in the morning. Well-to-do families had the *atāliq* (domestic tutor or *censor morum*) to train children to good manners.

The Revd. William Adam is of opinion that the course of Persian instruction had a more comprehensive character and a more liberal tendency than that pursued in Bengālī schools. The systematic use of books, though in manuscripts, in Persian schools was 'a great step in advance accustoming the minds of pupils to forms of regular composition to correct and elegant language and to trains of consecutive thought and thus aiding both to stimulate the intellect and to form the taste'. As the result of his own observations of two classes of persons, the one exclusively educated in Muslim and the other in Hindu literature, the former appeared to him to possess an intellectual superiority. And, as a class, Persian teachers were 'superior in intelligence' to Bengālī and Hindi teachers.

Elementary Arabic schools were badly off, their

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teachers ironically called *Kāth Mullās* (pseudo-Mullās) were hopeless people, who could only teach the formal reading of portions of the Qur'ān. But the secondary stage beginning from 13 and ending at 20 was as follows. After a course of Persian reading, the pupil was introduced to Arabic and began with the *Mizān*, *Munsha'ib*, *Tasrīf*, *Zubda* and *Hidāyatū's-Sarf*. Then followed:—
(1) *Mi'atu 'Āmil* (2), *Jumal* (written in Arabic prose) treating of the varieties and construction of sentences, (3) *Tatimma* in Arabic containing definitions of grammatical terms and additional rules of syntax, (4) *Sharḥ Mi'atu 'Āmil* (commentary on No. 1), (5) *Hidāyatū'n-Nahw* (a comprehensive treatise on Arabic syntax), (6) *Kāfiyah* (on syntax), (7) *Sharḥ Mullā* (a commentary on the *Kāfiyah*) by Mullā Jāmī, (8) *Tahdhīb* (on logic), (9) *Sharḥu't-Tahdhīb*, (10) *Sharḥu'l-Wiqāyah* (a commentary on a treatise of law and religion), (11) *Farā'id-i-Sharīfiyyah* (on Muslim law of inheritance).

In the Bardwān district, the following Persian books were also studied: *Tīs Takhtī* (a spelling book), *Fārsī-nāma* (a vocabulary), *Nal-Daman* by Fāidī (a love story), *Dīwāns* of 'Urfī, Ḥāfiẓ Wahshatī, Ghanī, Badr, Khāqānī (his *Tuhfatū'l-*

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‘Irāqain and Qaṣā’id), *Wiqā’i-i-Ni’mat Khān-i-Ālī*, *Hadā’iqu'l-Balāghat* (a grammar of rhetoric), *Shāh-nāma* (of Firdausī) and *Kulliyyāt-i-Khusraw*.

In Arabic, the additional texts in Bardwān were:

- (1) Ṣarf Mīr,
- (2) Hidāyatū’s-Ṣarf,
- (3) Mi’atu ‘Āmil,
- (4) Jumal, also Tatimma,
- (5) Hidāyatū’n- Nahw,
- (6) Miṣbāḥ,
- (7) Ḏiyā, (commentary on the *Miṣbāḥ*),
- (8) Kāfiyah, and
- (9) Sharḥ Mullā (commentary on the *Kāfiyah*)—Syntax,
- (10) Mizānu'l-Manṭiq,
- (11) Tahdhīb,
- (12) Mīr Zāhid,
- (13) Quṭbī,
- (14) Mīr (a super-commentary on the *Quṭbī*),
- (15) Mullā Jalāl (*Quṭbī* and *Mullā Jalāl* are commentaries on *Mīr Zāhid*)—Logic
- (16) Sharḥu'l-Wiqāyah (on circumstantials of Islam as the ceremonies of religion and the law of inheritance).

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- (17) *Nūru'l-Anwār* (on the fundamentals of Islam as the unity of God and the mission of the Prophet),
- (18) *Sirājiyyah* (compendium of Muslim law),
- (19) *Hidāyah* (Muslim law),
- (20) *Mishkātu'l-Maṣābiḥ*,
- (21) *Ash-Shamsu'l-Bāzīgha* and
- (22) *Ṣadrā*
(both treatises on natural philosophy),
- (23) *Sharḥ Chaghmīnī* (astronomy, Ptolemaic system),
- (24) *Taudīḥ* (Principles of Jurisprudence according to the Ḥanafī law),
- (25) *Talwīḥ* (a super-commentary on *Taudīḥ*, by Sa'du'd-dīn Taftazānī,
- (26) *Farāgh*.

(The last three are treatises on metaphysics).

Mr. Adam's report mentions two Maulawīs who were writing books for schools, Maulawī Ghulām Husain of Sāhibganj in south Bihār compiled the *Jām-i-Bahādurkhānī* from various Arabic works on arithmetic, geometry, astronomy and the natural sciences with additions of his own. This was printed and extended to 720 pages. The Maulawī further prepared the *Zīch-i-Bahādurkhānī* (astronomical tables so named after Bahādur Khān, one

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of the sons of the Rājā of Tikāṛī). Maulawī Muhyī'u-d-dīn of Erkī wrote in Persian the *Sharh-i-'Abdu'r Rasūl*, a commentary on the work of 'Abdu'r Rasūl on Arabic syntax, consisting of 288 pages in manuscript. His other works were: *Majmū'ah*, *Taqrīr-i-Manṭiq-i-Amānī*—explanatory of the *Majmū'ah*, a work on logic. The Rājā of Tikāṛī wrote a pamphlet on the agriculture of the district in Persian, and had it printed.

In South Bihār, the Persian course was different from Bengal. It is:—

- (1) Mā Muqīmān,
- (2) Nīśābu's-Sibyān (vocabulary),
- (3) Suwāl-o-Jawāb (dialogues),
- (4) Bhagwāndās (a grammar by the author of the same name),
- (5) Inshā'-i-Mādho Rām } Letter-writing
- (6) Inshā'-i-Muthallath } and composition,
- (7) Mukhtaṣarū'l-İbārat—Precis-writing,
- (8) Inshā'-i-Khurd
- (9) Mufīdu'l-Inshā'
- (10) Inshā'-i-Munīr
- (11) Inshā'-i-Birahman
- (12) Murād-i-Hāsil } Manuals of correspondence
- (13) Alqāb-nāma (on modes of address),
- (14) Poems of Hilālī and Kalīm,

- (15) Zuhūrī's prose,
- (16) Kushā'ish-nāma,
- (17) Qisṣah-i-Sultān,
- (18) Nām-i-Haqq (Names and attributes of God),
- (19) Gauhar-i-Murād (on doctrines of Islam),
- (20) Qirānu's-Sa'dain of Amīr Khusraw.

In medicine, the *Mizānu't-Tibb* and *Tibb-i-Akbar* were used.

In Arabic schools, the following text-books were employed :—

- (1) Fuṣūl-i-Akbarī (on inflection),
- (2) Nahw-Mīr and Darīrī (on syntax),
- (3) Sharḥu't-Tahdhīb (commentary on *Tahdhīb*, a treatise on logic),
- (4) Mukhtaṣaru'l-Ma'ānī (a treatise on rhetorics),
- (5) Maibudhī (on natural philosophy),
- (6) Uqlaidis (Euclid),
- (7) Sharḥ Tadhkira (on astronomy),
- (8) Sharīfiyyah (law of inheritance),
- (9) Dā'ir (doctrines of Islam),
- (10) Almjistī (astronomy of Ptolemy).

Darbhanga, in north Bihār, had two Maulawīs who were 'men of high character, great intelligence and extensive learning' and both were brothers.

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Maulawī Muḥammad Imām Shāh, the elder brother, wrote in Persian : (1) Sharḥ-i-Khulāṣatu'l-Hisāb (a commentary of 640 pages on Khulāṣatu'l-Hisāb a treatise on arithmetic), (2) Dā'ira-o-Jadwal-i-Nujūm (on astronomy). In Arabic, he wrote: Hāshiya Sharḥ-Sullam (Notes of 240 pages on Ḥamdullāh's commentary on the *Sullam*, a work on logic), (3) Sharḥ-i-Qasīda-i-Āmūlī (on doctrines of religion), (4) Risālah-i-Raf' Yadain, (5) Mubāḥathah Imāmiyya. (Nos. 4 and 5 were controversial subjects on certain religious performances), (6) Durar-i-Muhammadī, (7) Sirāju'l-Qulūb (on Sūfism). The younger brother, Maulawī Bahrām Shāh wrote in Persian : (1) Risālah-i-Taudhiḥu'l-Bayān (on doctrines of Islam), (2) Duraru'l-Islam (on the law of inheritance); in Arabic he wrote two tracts: (1) Ramzu'l-Hidāyat (on doctrines), (2) Ishāru'l-Mahjūb (on the law of inheritance).

In some Tirhut schools, Mr. Adam found the following works in use in Persian and Arabic :—

Persian :—

- (1) Maḥmūd-nāma,
- (2) Khulaṣatu's-Šibyān (a vocabulary),
- (3) Niṣābu'l-Muthallath (a dictionary),
- (4) Maḥdhūfu'l-Hurūf, Jawāhiru't-Tarkīb

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and *Dastūru'l-Mubtadī* (on grammar).

(5) *Mufīdu'l-Inshā'*, *Inshā'-i-Faīd Bakhs̄h*,
Mubārak-nāma and *Amānullāh Husainī* (on letter-writing),

(6) Poems of *Fahmī*,

(7) *Ruq'āt-i-Abu'l Faḍl*.

Arabic :—

(1) *Mir Zāhid's Risālah* (on logic),

(2) *'Aqā'idu'n-Nasafī* (on doctrines),

(3) *Kanzu'd-Daqā'iq*, the Traditions, and the *Qur'ān*.

In Persian schools, elementary and grammatical works, forms of correspondence, popular poems, and tales were chiefly read; works on rhetoric, treatises on theology or medicine were also in use. In Arabic schools, the range of studies was wider. Grammatical works were 'numerous, systematized and profound.' Complete courses of reading on rhetoric, logic, and law were embraced. The external observances and fundamental doctrines of Islam were minutely studied. The works of Euclid on geometry, and Ptolemy on astronomy were in vogue. Other branches of natural philosophy were also taught. The whole course was crowned with treatises on metaphysics, deemed the highest attainment of the instructed scholar.

Hindustānī or Urdu was the current spoken language of the educated Musalmāns of Bengal and Bihār and, as a matter of fact, throughout India. But it was not employed in the schools as a medium or instrument of written instruction. "Although Urdu is more copious and expansive, more cultivated and refined than either (Bengālī or Hindī) and possesses a richer and more comprehensive literature, Urdu school books are wholly unknown," wrote Mr. Adam. Urdu is the language of conversation in the daily intercourse of life, and 'it is the language also of oral instruction for the explanation of Persian and Arabic. but it is never taught or learned for its own sake or what it contains. It is acquired in a written form only indirectly, and at second-hand through the medium of Persian whose character it has adopted and from which it has derived almost all its vocables, and it is employed as a written language chiefly in popular poetry and tales and in female correspondence and often also in the pulpit.' A very trenchant remark is: "The absence of Urdu schools of the Muslim population corresponding with the Bengālī and Hindī schools for the Hindus, may explain, in some measure, the greater degradation and ignorance of

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the lower classes of Muslims when compared with the corresponding classes of the Hindu population, and the first step to their improvement must be to supply this defect." Muslims and Hindus, who had their education through Persian, had nearly the same command of it as a written language, says Adam, as educated Englishmen have of their mother tongue. They acquired it in their earliest year at school ; in after life, they read Persian works for instruction or amusement. They employed it as the means of communication in the private correspondence of friendship and in the written transactions of business. It was the language of the long established manuscript *Akhbārs* or intelligencers of the native courts and of the printed newspapers of the time addressed to the educated classes of society. The employment of a less worthy medium in composition was generally considered inconsistent with the dignity of literature and science, philosophy and religion.

It was, however, in 1837 that Persian was displaced as a medium of official correspondence by languages of the provinces.

Sir Sayyid Aḥmad Khān was born in 1232 A.H. (1817 A.D.) in Delhi. He remembered his early

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days rather vividly, and his friend and biographer, Khwāja Hālī, in the *Hayāt-i-Jāvīd* says that after his *bismillāh*—the ceremony of starting learning—he read the Qur'ān under an educated lady. Maulawī Hamīdu'd-dīn, who had taught Sayyid Ahmad's maternal uncle, and was in the employ of his maternal grandfather, began to teach him. His course of instruction was:—

- (1) The *Karīmā* of Sa'dī.
- (2) *Khāliq Bārī*,
- (3) *Āmad-nāma*, etc.

After the death of Maulawī Hamīdu'd-dīn, Sir Sayyid's studies were—

- (1) The *Gulistān*,
- (2) The *Būstān* and one or two such other books in Persian.

Arabic was started thereafter, in the following order:—

- (1) Sharḥ Mullā,
- (2) Sharḥ Tahdhīb,
- (3) Maibudhī,
- (4) Mukhtaṣaru'l-Ma'ānī,
- (5) Muṭawwal (upto *Mā anā qultu*).

Mathematics:—

- (1) Ordinary elementary arithmetic,
- (2) Euclid—Some books.

Astronomy:—

- (1) Up to Sharḥ Chaghmīnī.
- (2) Some texts of medium standard ; usually studied previous to the *Mijistī*.

Instead of theory, Sayyid Ahmad was more interested in the apparatus for the observatory. About a century earlier, Jai Singh with the assistance of Mīrzā Khairullāh and Shaikh Muḥammad Muhandis had drawn up the Muḥammad-Shāhī astronomical tables at Delhi. Accordingly, Sayyid Ahmad studied under his maternal uncle the following :—

(1) Observational apparatus of Birjandī, (2) Treatises like A'māl-i-Kurah, A'māl-i-Uṣṭarlāb, Ṣan'at-i-Uṣṭarlāb, Rub'u Mujīb, Rub'u Muqanṭar, Hilzūn, Jarīb-us-Sā'at, Divisory compass, Proportional compass.

Soon after, Sayyid Ahmad turned his attention to medicine and studied this subject under Hakīm Ghulām Haidar Khān. What he studied is summarized as below :—

(1) Qānūncha, (2) Mūjaz, (3) Mu'ālajāt of Sadīdī, (4) Sharḥu Asbāb, (5) Amrād Nafīsī. He practised medicine for some months only. He gave up formal studies about this time when he was about nineteen. He then had contact with

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scholars like Şahbā'i, Ghālib and Āzurda.

Şiblī Nu'mānī, a historian and scholar, born about 1857, is another instance. After his education in Islamic studies at home, under the famous scholar Muḥammad Fārūq of Chirayyākot, made a further study of Fiqh under Maulawī Irshād Husain at Rāmpur. In 1872, he went to Lahore* where he specialized in Arabic literature under the eminent Arabist, Faiḍu'l-Hasan. After his return from Lahore, he specialized in Hadīth under Maulawī Ahmad 'Alī of Sahāranpūr and then

*Professor Muḥammad Şəfi' of the Panjab University furnishes me with the following course of Islamic studies and Persian literature from a century old manuscript of Wāriθ Shāh's famous love story of Hīr which Rānjah, the hero, found being studied in a mosque :—

Arabic :—

- (i) Ta'līl,
- (ii) Mīzān,
- (iii) Ṣarf Hawāī,
- (iv) Ṣarf Mīr,
- (v) Qādī Quṭb.
- (vi) Kanz,
- (vii) Mas'ūdī,
- (viii) Khānī,
- (ix) Majmū'-i-Sultānī,
- (x) Hairatu'l-Fiqh,
- (xi) Ākhlaq Zarrādī,
- (xii) Sharḥ Mullā Zanjānī.
- (xiii) Qur'ān, its commentary.

- (ii) Har Karan,
- (iii) Nām-i-Haqq.
- (iv) Khāliq Bārī,
- (v) Gulistān,
- (vi) Büstān,
- (vii) Bahār-i-Dānish,
- (viii) Tūti-nāma,
- (ix) Rāziq Bārī,
- (x) Munsha'at Nişāb.
- (xi) Abu'l Faḍl,
- (xii) Shāh-nāma,
- (xiii) Wāhid Bārī,
- (xiv) Qirānu's-Sa'dain.
- (xv) Dīwān-i-Hāfiẓ.

Persian :—

- (i) Ma'āriju'n-Nubuwwat,

Punjabi :—

- Bārān Anwār.

went to Deoband where he learnt Farā'id (Law of Inheritance).

But the learning that Sir Sayyid and Maulānā Shibli and such others had, had outlived its time. The collapse of Mughul administration brought about the ruin of oriental learning in India. As Lord Minto put it in 1811, science and literature were in a progressive state of decay. The number of the learned had not only diminished but the circle of learning was considerably constricted. The abstract sciences were abandoned, polite literature was neglected, and no branch of learning was cultivated but was connected with the religious doctrines of the people. Such was the state of affairs when English as a subject of study made itself prominently felt and Macaulay's slashing minute in the *Edinburgh Review* style stimulated its adoption as the medium of instruction. It condemned Sanskrit and Arabic as such media. Had these not been brushed aside, perhaps the vernaculars would not have taken a century from 1835 to 1935 to seek to obtain their rightful position in the education of India. Even now the position is not definitely assured on a general scale for some time to come. 'The vitalizing thought of the West would have come to India

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as it had come to Japan, Turkey, China and Irān,' but at a very considerable sacrifice of energy wasted on the acquisition of English as a medium of instruction. English was helpful, English is useful and English will be desirable but not at the sacrifice of the chief vernaculars of India whom it has so far starved and thereby, to some extent, obstructed the advance of mass education in that energies directed to the mastery of English could have been made available for the enrichment of Indian languages.

It would, here, be interesting to see what courses in Arabic, Persian and Urdu were adopted by the earliest Universities in India. We shall begin with Calcutta. In the Matriculation Examination, then called the Entrance Examination, we find in the year 1857:—

Arabic :—

Alf Lailah wa Lailah, Nafḥatu'l-Yaman.

Persian :—

Gulistān, Būstān.

Urdu :—

Bāgh-o-Bahār, Gul-i-Bakāwalī.

In 1858, *Yūsuf Zulaikhā*, *Akhlaq-i-Muhsinī* and *Anwār-i-Suhailī* are added to the Persian course. Presumably the texts were selections from the

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books named. There is no Intermediate examination at this stage. For the B.A. degree examination the courses for 1858 are :—

Persian :—

Sikandar-nāma, Gulistān, Dīwān-i-Hāfiẓ,
Akhlaq-i-Jalālī (or Nāṣirī), Dīwān-i-
'Urfī, Abu'l Faḍl's letters (Ruq'at).

Arabic :—

Alf Lailah wa Lailah, Nafḥatu'l-Yaman,
Ikhwānuš-Şafā', Suyūṭī's Ta'rīkhu'l-
Khulafā', Ta'rīkh-i-Yamīnī.

Urdu :—

Bāgh-o-Bahār, Dīwān-i-Saudā (Qa-
sā'id).

The B.A. honours examination had Arabic only, and the texts were :—

Alf Lailah wa Lailah, Nafḥatu'l-Yaman, Ikhwā-
nuš-Şafā', Tārīkhu'l-Khulafā', Tārīkh-i-Yamīnī,
Hamāsah, Maqāmāt-i-Harīrī (one half), Diwān-i-
Ibn Fārid.

The M.A. degree did not require any special examination after 'honours.'

Turning to the Madras University, we find that the Entrance, B.A. and M. A. Examinations were held in 1859. The texts prescribed are :—

The Entrance Examination (Matriculation)—

Hindustānī :—

Ikhwānu's-Ṣafā' (Prose).

Lāl-o-Gauhar, or Mathnawī Mir Ḥasan
(Poetry).

B.A. Examination—

Urdu and Persian are mixed and the books noted are :—

- (1) Ikhwānu's-Ṣafā' (Prose),
- (2) Selections from the Gulistān (Prose),
- (3) First five selections from the Khirad Afruz (Prose),
- (4) Selections from the Mathnawī of Mir Ḥasan (Poetry),
- (5) Selections from the Guldasta-i-Sukhan (Poetry).

For the M.A., only Arabic is shown, the course being that for the Calcutta B.A. Honours for 1858.

The University of Bombay has for the First Examination in Arts (or Matriculation) in 1861 :

Arabic :—

Maqāmātu'l-Harīrī (first 50 pages),

Alf Lailah wa Lailah (25 pages),

Ta'rīkhu'l-Yamīnī,

Mu'allaqāt (Poem of 'Antarah).

Hindustānī :—

Bāgh-o-Bahār,

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Akhlaq-i-Hind,
Mathnawī Mīr Ḥasan,
Dīwān-i-Nāsikh.

Persian :—

Firdausī, Book I,
Gulistān,
Dīwān-i-Ḥafīz (30 pages).
Ta'rīkh-i-Firishta (The history of
Zahīru'd-Dīn Muḥammad Bābur
Bādshāh).

There is a note which says that the above books being, for the most part, the same as those for the examination for the degree of B.A. in 1862, the first examination is to be of an easier and more elementary kind than the degree examination.

In the Honours examination, only Arabic is shown. The books given are :—

- (1) Maqāmātu'l-Ḥarīrī (100 pages),
- (2) Alf Lailah wa Lailah (50 pages),
- (3) Mu'allaqah of Imra'u'l-Qais,
- (4) Shahrastānī's Kitābu'l-Milal wa'n Niḥāl (50 pages).

The Honours course led to the M.A. degree without a further formal test.

In January 1865, a society called the Anjuman-i-Panjāb was founded at Lahore with the object

of reviving ancient oriental learning and the diffusion of useful knowledge through the medium of the vernacular. An educational committee was named to encourage the translation of works of literature and science into the vernacular. A medical committee was formed with the object of instituting a comparison of the Indian and European systems of medicine. In September 1865, the draft of a scheme for the establishment of an oriental University for upper India was prepared. It provided to arrange for the selection and translation of standard English educational works into the vernacular, to systematize the study of oriental languages by proper treatises on the subject, to promote the study of Arabic, Sanskrit and Persian, and to hold examinations in Sanskrit, Hindi, Arabic, Persian and Urdu. But it was in January 1870 that the University of the Panjab came into being.

Apart from Persian and Arabic being subjects of study from the entrance (matriculation) to the degree course, special oriental classes were organized. For Arabic, the classes were: (1) Maulawī, (2) Maulawī 'Ālim, and (3) Maulawī Fādil. In 1874-75, the courses prescribed were:—

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MAULAWI

(1) *Grammar* :—

- (a) *Hidāyatūn-Nahw*,
- (b) *Panj-ganj*,
- (c) *Kāfiyah*.

(2) *Literature* :—

- (a) *The Calcutta F.A. Course*,
- (b) *Sinīnu'l-Islam*,
- (c) *Alf Lailah wa Lailah*,
- (d) *Maqāmātu'l-Harīrī*.

(3) *Logic* :—

Sharḥ Tahdhīb.

(4) *Law of Inheritance* :—

Sirājī (Sharā'i'u'l-Islam for Shī'ahs).

MAULAWI 'ĀLIM

(1) *Grammar* :—

- (a) Sharḥ Mullā,
- (b) Shāfiyah.

(2) *Literature* :—

- (a) *Ta'rīkh-i-Tīmūrī* (selections),
- (b) *Sab' Mu'allaqāt* (selections from the Calcutta B.A. Course).

(3) *Rhetoric* :—

Mukhtaṣaru'l-Ma'āni.

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(4) *Logic* :—

- (a) Quṭbī,
- (b) Sullam.

(5) *Law of Inheritance* :—

- (a) Sharīfī,
- (b) Qudūrī.

MAULAWĪ FĀDIL

(1) *Rhetoric* :—

Muṭawwal (upto Fannu'l-Ma'ānī).

(2) *Literature* :—

- (a) Maqāmātu'l-Harīrī,
- (b) Dīwānu'l-Ḥamāsah,
- (c) Dīwānu'l-Mutnabbī.

(3) *Prosody* :—

‘Arūdu'l-Miftāḥ.

(4) *Logic* :—

- (a) Qādī Mubārak—Taṣawwurāt,
- (b) Ḥamdullāh—Taṣdīqāt,
- (c) Sharafiyah.

(5) *Philosophy* :—

Ṣadrā.

(6) *Law of Inheritance* :—

Hidāyah—Mu'amalāt.

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In Persian, the courses are :—

MUNSHI

(1) *Grammar* :—

- (a) Risālah 'Abdu'l Wāsi',
- (b) Miftāhu'l-Adab, Part I.

(2) *Literature* :—

- (a) Tuhfatu'l-Ahrār,
- (b) Inshā-i-Munīr,
- (c) Dīwān-i-Hāfiẓ (selections).

(3) *Moral Philosophy* :—

Akhlaq-i-Jalālī (upto Siyāsat-i-Mudun).

MUNSHI 'ĀLIM

(1) *Grammar* :—

- (a) Chahār Gulzār,
- (b) Miftāhu'l-Adab.

(2) *Literature* :—

- (a) Qaṣā'id-i-'Urfī,
- (b) The Calcutta B.A. course,
- (c) Mihr-i-Nimrūz (Ghālib),
- (d) Abu'l Fadl (Daftar I),
- (e) The Arabic Reader.

(3) *Moral Philosophy* :—

Akhlaq-i-Nāsīrī.

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MUNSHI FADIL

(1) *Rhetoric and Prosody* :—

- (a) Hadā'iqu'l-Balāghat,
- (b) I'jāz-i-Khusrawī.

(2) *Literature* :—

- (a) Ni'mat Khān-i-'Alī,
- (b) Tughrā,
- (c) Qaṣā'id-i-Khāqānī,
- (d) Qaṣā'id-i-Badr Chāch,
- (e) Durra-i-Nādirah.

(3) *Moral Philosophy* :—

Akhlaq-i-Jalāli.

Certificates could be had by passing the examination on the above texts in Arabic and Persian, but the titles could be obtained only if examinations in mathematics and history and geography were passed.

In medicine, Ḥakīmu'l-Hādhiq, 'Umdatū'l-Hukamā' and Zubdatu'l-Hukamā' were the titles of the diplomas. The subjects were :—(1) Descriptive and surgical anatomy including actual dissections, (2) materia medica and pharmacy, (3) medicine, (4) surgery, (5) chemistry, (6) midwifery. Names of actual texts are not given in the calendar for 1874-75.

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The Oriental College at Lahore, established by the Panjab University in 1870, continues these studies to the present day with modifications made from time to time.

To revert to classical studies, Sir Sayyid Ahmad Khān has given in his journal, the *Tahdhību'l-Akhlaq*, what the Dars-i-Nīzāmī was at his time (*vide* Vol. II, pp. 408-9).

DARS-I-NIZĀMĪ

Literature :—

- (1) Maqāmātu'l-Harīrī (selections),
- (2) Dīwānu'l-Mutanabbī (selections),
- (3) Sab' Mu'allaqāt,
- (4) Hamāsatū'l-'Arab,
- (5) Nafhatu'l-Yaman,
- (6) Al-'Ajabu'l-Ijāb.

Grammar—Etymology :—

- (1) Mizān,
- (2) Munsha'ib,
- (3) Panj-ganj,
- (4) Zubdah,
- (5) Ṣarf Mīr,
- (6) Fuṣūl-i-Akbarī,
- (7) Shāfiyah,

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(8) *Dastūru'l-Mubtadī.*

Syntax :—

- (1) Mi'atu 'Āmil,
- (2) Sharḥ Mi'atu 'Āmil,
- (3) Naḥw Mīr,
- (4) Hidāyatū'n-Naḥw,
- (5) Kafiyah,
- (6) Dāw'u Sharḥ Mullā.

Rhetoric :—

- (1) Mukhtasaru'l-Ma'ānī (complete),
- (2) Muṭawwal (upto *Mā anā qultu*),
- (3) Mullāzāda : Mukhtasar.

Philosophy and Logic :—

- (1) Isāghojī,
- (2) Qāla-Aqūl,
- (3) Mīr Isāghojī,
- (4) Sharḥ Tahdhib Mullā Yazdī,
- (5) Badi'u'l-Mīzān,
- (6) Quṭbī,
- (7) Mīr Quṭbī,
- (8) Taṣawwurāt,
- (9) Sharḥ Sullam of Mullā Ḥasan,
- (10) Taṣdīqāt Sharḥ Sullam of Mullā Ḥamdullāh,
- (11) Taṣawwurāt, Sharḥ Sullam of Qādī Mubārak,

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- (12) Mīr Zāhid,
- (13) Risālah Ghulām Yahyā,
- (14) Mīr Zāhid Mullā Jalāl,
- (15) Annotations of Bahru'l-'Ulūm on
Mīr Zāhid Mullā Jalāl.

Physics and Metaphysics :—

- (1) Maibudhī (complete),
- (2) Ṣadrā (upto Falakiyyāt),
- (3) Shams Bāzighah (complete).

Arithmetic :—

Khulāṣatu'l-Hisāb.

Geometry :—

Euclid—ordinarily Book I, in several cases upto Book IV, and in exceptional cases more than that.

Astronomy :—

- (1) Tashrīḥu'l-Aflāk including Manhiyyāt (*or* Taṣrīḥ Sharḥ Tashrīḥu'l-Aflāk),
- (2) Quashajīyyah,
- (3) Sab' Shidād,
- (4) Sharḥ Chaghmīnī.

Scholastics :—

- (1) Sharḥ 'Aqā'idu'n-Nasafī,
- (2) Khayālī,
- (3) Sharḥ Mawāqif.

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- (4) Mīr Zāhid Umūr ‘Āmmah,
- (5) Sharḥ ‘Aqā’id of Jalālī,
- (6) ‘Aqīdah Hāfiẓ,
- (7) Annotations of Fāḍil Qarābāghī on Sharḥ ‘Aqā’id of Jalālī.

Muslim Law :—

- (1) Sharḥu'l-Wiqāyah—‘Ibādāt,
- (2) Hidāyah—Mu‘āmlāt,
- (3) Kanzu'd-Daqā'iq (whole),
- (4) Wiqāyah and Qudūrī (abridged editions).

Principles of Muslim Law :—

- (1) Shāshī,
- (2) Nūru'l-Anwār,
- (3) Taudīh,
- (4) Talwīh,
- (5) Musallamu'th-Thubūt,
- (6) Dā'iru'l-Uṣūl,
- (7) Ḥusāmī.

Hadīth :—

- (1) Mishkātu'l-Maṣābiḥ,
- (2) Muwaṭṭā,
- (3) Ṣihāḥ Sittah, consisting of—
 - (i) Ṣahīḥ Bukhārī,
 - (ii) Ṣahīḥ Muslim,
 - (iii) Jāmi' Tirmidhī,

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- (iv) Şahih Nasā'i,
- (v) Sunan Abī Dā'ūd,
- (vi) Sunan Ibn Mājah.

Principles of Hadīth :—

- (1) Nukhbatu'l-Fikr (some also study its sharh or commentary),
 - (i) Tafsīr Jalālain,
 - (ii) Baidāwī,
 - (iii) Kashshāf and Madārik (the last two in selections only)
- (2) Farā'id (law of inheritance)—Sharīfi,
- (3) Dialectics—Rashīdiyyah,
- (4) 'Ilmu Waḍi'i'l Ālāt—Tūsi's Risālah on Uṣūrlāb, entitled *Bist Bābi*.

Lexicography—Qāmūs.

Medicine :—

- (1) Qānūncha,
- (2) Mujaz,
- (3) Kulliyāt of Nafīsī,
- (4) Mu'ālajāt of Sadīdī,
- (5) Sharh Asbāb,
- (6) Hummayātu'sh-Shaikh.

The Shī'ahs have a slightly altered course. The alterations are as follows :—

Fiqh :—

- (1) Hadīqatu'l-Muttaqīn,

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- (2) Jāmi‘ Abbāsī,
- (3) Mukhtaṣar Nāfi‘ Sharḥ Ṣaghīr,
- (4) Sharḥ Lam'a by Dimashqī,
- (5) Sharā'i u'l-Islam,
- (6) Jawāhiru'l-Kalām, the commentary on Sharā'i u'l-Islam.

Hadīth :—

- (1) Uṣūlu'l-Kāfi,
- (2) Man lā Yahdīrahū'l-Faqīh,
- (3) Tahdhību'l-Istibsar.

Principles of Fiqh :—

- (1) Ma‘ālimu'l-Uṣūl,
- (2) Asāsu'l-Uṣūl,
- (3) Zubdatu'l-Uṣūl,
- (4) Al-Qawānīn.

Scholastics :—

- (1) Tajrīd,
- (2) Sharḥ Tajrīd of ‘Allāmah Ḥillī,
- (3) Kashfu'l-Ḥaqq,
- (4) Sharḥ Kashfu'l-Ḥaqq of Qādī Nūr-ullāh,
- (5) Sharḥ Bāb Hādī 'Aṣhar.

Tafsīr :—

Majma‘u'l-Bayān.

Some of the books in the Sunnī course, for instance, Musallamu'th-Thubūt, Sharḥ 'Aqā'idu'n-

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Nasafī, Mīr Zāhid's Umūr 'Āmmah, Mishkāt or Ṣahīḥ Bukhārī and Baidāwī and Kashshāf are also studied, either whole or in part.

The books for post-graduate study or higher research are:—

- (1) Works of Fārābī,
- (2) Fuṣūṣu'l-Hikam,
- (3) al-Jam' baina'r-Ra'yain,
- (4) Risālah Taḥqīqu'l-'Aql,
- (5) Works of Ibn Sīnā,
- (6) Ash-Shifā',
- (7) Ishārāt,
- (8) 'Uyūnu'l-Hikmah,
- (9) Works of Shaikh Maqtūl, viz., Hikmatu'l-Ishrāq Talwīhāt, Hayākil-u'n-Nūr,
- (10) Shah Ibn Kamarnah on Hayākil-u'n-Nūr,
- (11) Sharḥ 'Allāmah Shīrāzī on Hayākil-u'n-Nūr,
- (12) Works of Mīr Bāqir,
- (13) Ufuqu'l-Mubīn,
- (14) Īmādāt,
- (15) Qubbātu't-Taqdīsāt,
- (16) Works of Muhaqqiq Tūsī,
- (17) Mijistī.

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The Dars-i-Nizāmī is now being modified at its fountain-head, *viz.*, Farangī Mahall. Maulāna Muḥammad Quṭbu'd-Dīn 'Abdu'l Walī, the Rector of the Madrasah-i-'Āliyyah Nizāmiyyah, Farangī Mahall, Lucknow, is now reframing the course as below:—

(a) *Literature* :—

Etymology, Syntax, Rhetoric, Prosody,
Prose, Poetry.

(b) *Higher Studies* :—

Logic, Dialectics, Principles of Hadīth,
Principles of Fiqh.

(c) *Theology* :—

The Qur'ān, Commentary, Tradition,
Rationalistic studies, Law of Prop-
erty, Fiqh.

(d) *Utilitarian Studies* :—

Philosophy, Arithmetic, Algebra,
Geometry, Astronomy, the use of
the telescope, Geography, History,
Medicine.

(e) *Languages* :—

Urdu, Persian, English.

THE DĀRU'L-'ULŪM, DEOBAND, UNITED PROVINCES

The most important and the most orthodox of all Muslim seats of learning is the Dāru'l-'Ulūm

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at Deoband near Sahāranpūr in the United Provinces. Some details of its course of studies are therefore necessary.

The subjects for the eight years' course are as follows :—

(1) Literature, (2) Grammar, (3) Rhétoric, (4) Logic, (5) Philosophy, (6) Mathematics—Algebra, Geometry, Mensuration, (7) Medicine, (8) Islamic Law, (9) Principles of Islamic Law, (10) Traditions, (11) Principles of Traditions, (12) Inheritance, (13) Dialectics, (14) *Tafsīr* or commentary, (15) Scholastics.

The syllabus is arranged as below :—

<i>1st year.—</i>	<i>Pages for study</i>
1. Mīzānu's-Şarf	.... 14
2. Munsha'ib	.... 18
3. Şarf Mīr	.... 48
4. Panj-ganj	.... 44
5. Dastūru'l-Mubtadī	.... 23
6. Zarāwī	.... 23
7. Mirāhul'-Arwāh	.... 64
8. Fuşūl-i-Akbarī 93
9. Nahw Mīr 32
10. Mi'atu 'Āmil 4
11. Sharḥ Mi'atu 'Āmil 51
12. Mişbāh 32

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	Pages for study
13. <i>Hidāyatū'n-Nahw</i> 101
14. <i>Īsāghoṣī</i> 16
15. <i>Qāla Aqūl</i> 60
16. <i>Mirqātu'l-Manṭiq</i> 32
17. <i>Mizānu'l-Manṭiq</i>	.... 28
18. <i>Tahdhīb</i>	.... 20

2nd year.—

1. <i>Shāfiyah</i>	.... 164
2. <i>Mufidu't-Tālibīn</i>	.... 52
3. <i>Nafḥatu'l-Yaman</i>	.... 403
4. <i>Kāfiyah</i>	.... 100
5. <i>Sharḥ Mullā Jāmī</i>	.... 400
6. <i>Sharḥ Tahdhīb</i>	.... 85
7. <i>Quṭbī</i>	.... 172
8. <i>Mīr Quṭbī</i>	.... 108
9. <i>Sullamu'i-'Ulūm</i>	.... 79
10. <i>Muniyatu'l-Muṣallī</i>	.... 120
11. <i>Qudūrī</i>	.... 234
12. <i>Uṣūlu'sh-Shāshī</i>	.... 56

3rd year.—

1. <i>Al-Miftāḥ—'Arūḍ</i> 64
2. <i>Maqāmātu'l-Harīrī</i> 414
3. <i>Talkhiṣu'l-Miftāḥ</i> 88
4. <i>Mukhtaṣaru'l-Ma'ānī</i> 340

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	<i>Pages for study</i>
5. Taṣawwurāt of Mullā Mubīn on <u>Sharḥ</u> Sullam 184
6. Mullā Ḥasan 251
7. Mīr Zāhid, Risālah	.... 42
8. Ghulām Yahyā	.... 52
9. Kanzu'd-Daqā'iq	.... 421
10. <u>Sharḥu'l-Wiqāyah</u>	.... 227

4th year.—

1. Dīwānu'l-Mutnabbī	.... 292
2. Sab' Mu'allaqāt	.... 95
3. Muṭawwal	.... 124
4. Maibudhī	.... 180
5. Sharḥ 'Aqa'id-an'-Nasafī	.... 128
6. Khayālī	.... 104
7. 'Abdu'l 'Alī Mīr Zāhid Risālah	.... 66
8. Mullā Jalāl	.... 33
9. Mīr Zāhid Mullā Jalāl	.... 129
10. 'Abdu'l 'Alī Mullā Jalāl	.... 132
11. Nūru'l-Anwār	.... 312
12. Ḥusāmī 184
13. Khulāṣatu'l-Hisāb 84

5th year.—

1. Hamāsah 219
2. Tā'rīkh al-Yamīnī 263

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	Pages for study
3. <u>Nukhbatu'l-Fikr</u> 93
4. <u>Mishkāt</u> 576
5. <u>Hamdullāh</u> 234
6. <u>Qādī Mubārak</u> 200
7. <u>Sirājī</u>	.... 66
8. <u>Hidāyah, Book I</u>	.... 491

6th year.—

1. <u>Tafsīr, Jalālain</u>	.... 508
2. <u>Tafsīru'l-Madārik</u>	.... 398
3. <u>Jāmi' Tirmidhī</u>	.... 654
4. <u>Ṣahīḥ Muslim</u>	.... 917
5. <u>Sadrā</u>	.... 249
6. <u>Shams Bāzigha</u>	.... 164
7. <u>Mūjaz</u>	.... 48
8. <u>Sharḥu'l-Mawāqif—Umūr 'Āmmah</u>	.... 69
9. <u>Mīr Zāhid—Umūr 'Āmmah</u>	.... 104
10. <u>'Abdu'l 'Alī Mīr Zāhid, Umūr 'Āmmah</u>	362

7th year.—

1. <u>Hidāyah, Book II</u>	.... 578
2. <u>Ṣahīḥ Bukhārī</u> 1128
3. <u>Nasā'ī</u> 545
4. <u>Shamā'il—Tirmidhī</u> 32
5. <u>Nafīsī</u> 190
6. <u>Sharḥu'l-Asbāb</u> 198

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	Pages for study
7. Al-Qānūn—Ḥummiyyāt 250
8. Algebra,	
9. Geometry,	
10. Mensuration.	

8th year.—

1. Taudīḥu't-Talwīḥ	.... 211
2. Baidāwī, Tafsīr	.... 128
3. Abū Dā'ud	.... 718
4. Ibn Mājah	.... 232
5. Muwaṭṭā of Imām Muḥammad	.... 406
6. Muwaṭṭā of Imām Mālik	.... 249
7. Taṣrīḥ, Sharḥu't-Tashrīḥ	.... 36
8. Sharḥ Chaghmīnī	.... 138
9. Sab' Shidād	.... 48
10. Musallamu'th-Thubūt	.... 66
11. Ṭahāwī 878
12. Durrū'l-Mukhtār 412

PERSIAN DEPARTMENT, DĀRUL-'ULŪM, DEOBAND, U. P.

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Class	Literature	Grammar	Composition	Mathematics
VII	1. The Alphabet. 2. Karīma. 3. Ḥamd-i-Bārī.	...	Letters and Sentences.	Computation upto 100, oral and written.
VI	1. Rāḥ-i-Najāt. 2. Mufid-nāma (two chapters). 3. Hikayāt-i-Latīf (complete).	Şafwatū'l-Maṣādir.	Simple sentences and names.	Tables upto 16; Addi- tion and Subtrac- tion.
V	1. Nām-i-Haqq. 2. Gulistān (four chapters). 3. Inshā'-i-Dilkushā.	Maṣdar-i-Fuyūd, Chapter I.	Easy Persian Letters. Urdu letter- writing.	Multiplication and Division. Reduction and com- pounds.
IV	1. Būstān (four chapters). 2. Inshā'-i-Bahār-i-Ājam. 3. Mīla Budda Minhu (upto Hajj).	...		Fractions, Ratio and Proportion.

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Class	Literature	Grammar	Composition	Mathematics
III	1. Anwār-i-Suhailī (two chapters). 2. Yūsuf Zulal Khā (upto chapter VII). 3. Rūq'at-i-Amānullah Ḥusainī.	Aḥsanu'l-Qawā'id, Chapter I.	Translation from Urdu into Persian and vice versa.	Square Root, Decimal Fractions.
II	1. Abu'l Fadl, (Book I). 2. Sikandar-nāma (upto Jashn-i-Naushabā). 3. Arabic Primer.	Aḥsanu'l-Qawā'id, Chapters II and VII.	Persian MSS. reading. Essay-writing in Urdu.	Euclid, Book I. Arithmetic: Averages, Time and Distance, Profit and Loss.
I	1. Abu'l Fadl, Book II (upto p. 120 and the 4th letter). 2. Qasā'id-i-'Urfī (upto p. 90). 3. Arabic, Advanced Course.	The Risālah by 'Abdu'l Wāsi Hānswī, Chapters I and II.	Urdu and Persian. Advanced Composition.	Euclid, Book II. Mensuration. Arithmetic (the remaining portions).

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This department of Persian at Deoband was opened in 1314 A.H. (1896 A.D.)

On account of certain differences at Deoband, the late Maulānā Anwar Shāh, Maulānā Shabbir Husain and others shifted their activities to western India, and joined the Jāmi‘a-i-Islamiyyah at Dābhel, near Surat, in the Bombay Presidency, with the result that this institution has become a second Deoband.

ALIGARH MUSLIM UNIVERSITY

By about 1870, a few prominent Muslims of the United Provinces (then N.-W. P.) at the inspiration and persuasion of Sir Sayyid Ahmad banded themselves together for the purpose of breaking down aversion to Western learning on the part of the Muslims of India. In 1871, they began to collect funds, and in 1875 a high school for Muslims was opened at Aligarh. In 1878, the school was raised to a second grade college and affiliated to the University of Calcutta and subsequently to the degree status. The instruction started with an English and an Oriental department. In the former, all subjects were taught in English, and Arabic, Persian or Sanskrit was taken up as a second

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language; in the latter, either Arabic or Persian literature was studied, and history, geography, mathematics etc. were taught in Urdu, while English was offered as a second language. By 1882, it appeared that the Oriental department did not attract many students. The other department flourished. In 1898, Sir Sayyid Ahmad died and soon after Nawwāb Muhsinu'l-Mulk, Mr. Theodore Beck and Mr. (afterwards Sir) Theodore Morison and other Muslims launched the scheme of Sir Sayyid memorial fund for raising the college to the status of a University. In 1911, His Highness the Āghā Khān toured for collecting funds necessary for the proposed university. In December 1920, the Aligarh Muslim University Act came into force, the Nawwāb's successor, Nawwāb Viqāru'l-Mulk, having given impetus to the movement. In addition to ordinary courses as in other universities of India, this university has a department of Islamic studies, besides the department of Theology which gives instruction leading to the degrees of Bachelor, Master and Doctor of Theology. These degrees are "also designated as *Mullā*, *Maulānā* and '*Ulamā*' (?) respectively in order to respect Muslim sentiment."

It is now about 50 years that Aligarh has

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been turning out graduates. These men have usually taken the lead in propagating the liberal views of Sir Sayyid Ahmad Khān, done a good deal to arrest the decay set in amongst Muslims in India, and have, more or less, popularized modern education in different provinces and States. The Aligarh man may not have the simplicity, humility and religiosity of the *Madrasah* boy, but he shows smartness, greater knowledge of the world, knows history and geography etc., takes a lead in movements of uplift and shows readiness to shoulder responsibility. At one time, the Aligarh man was considered to be the best product of Anglo-Indo-Muslim education in India. Even if he may not retain that position to-day on account of keener competition, yet he is not inferior to any alumnus of any Indian University. The Aligarh man has developed a distinctive personality but the Aligarh Muslim University has yet to give proof of advancement of learning in Muslim history, philosophy, literature and art.

OTHER COLLEGES AND SCHOOLS

Next to the Aligarh movement comes the Anjuman-i-Himāyat-i-Islam of Lahore founded

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in 1885. This body of leading Muslims has a first grade college, some high schools, an orphanage, Tibbiyyah classes and other activities and is now actively concerning itself with female education. With a good modern education, religious instruction of a type—slightly more orthodox than that offered at Aligarh—has been the aim of the founders. Their primers on religious instruction have been widely used in India, and their primary courses are prescribed in several places in India. The course of instruction in general in the institutions of the Anjuman is that enforced by the University of the Panjab and the Department of Education, Punjab, and therefore need not be detailed here.

The Islamia College at Peshāwar almost at the mouth of the historic Khybar is moulding the Afghān to the ways of the modern world. The course here is the same as prescribed by the Panjab University. The Anglo-Arabic College at Delhi, the M.A.-O. College at Amritsar, the Islamia College at Calcutta, the Ismā'il College at Andheri near Bombay, and the Muhammadan College at Madras (the last three of which are Government Colleges) follow the curricula of their respective Universities. The Sādiq-Egerton College at

Bahāwalpur (Punjab) and Bahā'u'd-Dīn College at Jūnāgarh are state institutions, catering for state subjects, and are working on the lines chalked out by their respective provincial universities. A net-work of Muslim high schools, widely spread over the Punjab, less so in the United Provinces, and sparsely in Central Provinces and Berar and other Presidencies and in the sub-provinces of Ajmer and Baluchistān, looks to the educational needs of Muslim lads in those parts, operating the curricula prescribed by the respective departments of public instruction. Provision for religious instruction by means usually of bi-weekly lectures and classes is the chief feature of these secular schools.

THE NADWA

The Nadwatu'l-'Ulamā, a body of divines and *littérateurs*, organized in the last decade of the 19th century about 1894, has made an effort to find a *via media* between the Madrasatu'l-'Ulūm, Aligarh (the old M.A.-O. College) and Deoband or Farangī Mahall, Lucknow. Among others, Maulānā Shiblī Nu'mānī, a Professor of Persian and Arabic at the M.A.-O. College, Aligarh, Nawwāb 'Alī Ḥasan Khān and Maulānā Ḥakīm 'Abdu'l Ḥayy were prominent workers in the

cause of this new reform movement. Long and laborious discussions were held to thrash out the question of a suitable curriculum for the Dāru'l-'Ulūm, which started in 1898 in the city of Lucknow, and is now established in the vicinity of the University of Lucknow on the north bank of the Gūmtī. This institution has, so far, turned out a type which may be termed the "Modern Maulawī" who conforms to the general principles of the Islamic Shari'at, has made a good beginning towards resuscitating Islamic history and literature and has an outlook almost midway between the orthodox product of Deoband or Farangi Mahall and the Aligarh Muslim University.

The Nadwa has four departments :—

- (1) Ibtidā'i, (Elementary), (2) 'Ālimiyyat,
- (3) Fadilat and (4) Takmil.

The *Ibtidā'i* department has a course extending over two years and teaches Urdu, Persian, Arithmetic, Drawing, Elementary Geography, Elementary Hygiene, and History of the Caliphs, and imparts religious instruction consisting of recitation of the Qur'ān, ablution, prayer, and Muslim etiquette in general.

The 'Ālimiyyat department, covering a period of six years, comprises Arabic language, literature

grammar and rhetoric, Fiqh or Islamic Law, Principles of Hadīth, logic, philosophy, the Qur'ān, 'Aqā'id or Islamic doctrines, the Prophet's biography, Islamic history, Indian history, arithmetic, algebra, physical and general geography and elementary English.

The *Fadīlat* department has three years' course and teaches: (1) Arabic literature—prose and poetry, (2) principles of Islamic law, (3) principles of Tradition, (4) Hadīth, (5) *Tafsīr*, (6) Mysticism, (7) the Qur'ān, (8) 'Aqā'id, (9) Kalām, (10) ancient and modern philosophy, (11) history of philosophy, (12) astronomy, (13) politics, (14) economics, (15) ethics and (16) Islamic history. English upto the Matriculation standard is also taught.

The *Takmīl* department is a post-graduate course of two years, requiring the student to specialize in a branch of study culminating in the submission of a thesis. At present, arrangements exist for literature and theology.

The *Tablīgh* department is for divinity and has two years' course comprising: (i) Kalām or interpretation of Islam in terms of modern philosophy, (ii) the study of the scriptures of other religions of the world, and (iii) Elocution.

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OSMĀNIA UNIVERSITY

In April 1917, or Rajab 1335 Hijrah, His Exalted Highness Mir 'Uthmān 'Alī Khān Bahādur, the Nizām of Ḥydarābād issued the *farmān* approving of the inauguration of the Osmānia ('Uthmāniyyah) University of Ḥydarābād. In the University, the 'knowledge and culture of ancient and modern times is to be blended so harmoniously as to remove the defects of the present system of education.' The fundamental principle in the working of the University is that Urdu forms the medium of instruction at all the stages, but that a knowledge of English as a language is, at the same time, deemed compulsory up to the B.A. classes for all students. The first constructive work of the University was the establishment of a Bureau of Translation the work of which embraces the whole range of university studies including history (Eastern and Western), philosophy, economics, sociology, mathematics (pure and applied), physics, chemistry, law, botany, zoology, engineering, pedagogics, and medicine. The Dā'iratu'l-Ma'ārif or the Oriental Publication Bureau (founded by the late Nawwāb Imādu'l-Mulk and the late Mullā 'Abdu'l Qayyūm in 1295 Faṣlī) which has now been placed under the management of the University,

The main features of the curriculum are: (i) students are grounded in the Matriculation in the subjects which they are to study at college, (ii) wide choice is offered at the Intermediate stage, and the subjects have been so grouped as to enable a student to take up more or less cognate subjects; intensive study in one such is thus possible in the B.A. classes since English and Theology or Morals are compulsory, and the other chosen subject can be specialized for further research. The texts prescribed and recommended are in line with other Indian universities and are not therefore detailed here except the courses in the Faculty of Theology:

Matriculation—

1. *Aqā'id* (doctrines) and *Mantiq* (logic).
(a) *Fiqh al-Akbar*,
(b) *Mirqāt*.

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2. *Fiqh and Hadīth* (Muslim Law and Tradition).
 - (a) *Multaqa'l-Abḥur* (selections),
 - (b) The *Šhamā'il* by *Tirmidhī*.

Intermediate—

1. *Fiqh and Uṣūlu'l-Fiqh* (Muslim law and principles of Muslim law).
 - (a) *Sharḥu'l-Wiqāyah* (selections),
 - (b) *Farā'idu's-Sirājī*,
 - (c) *Uṣūlu'sh-Shāshī*.
2. *Tafsīr and Hadīth*
 - (a) The Qur'ān (selected chapters),
 - (b) *Mishkātu'l-Maṣābiḥ* (selections),
3. 'Aqā'id and Mabādi'l-Hikmat (Doctrines and Religious philosophy).
 - (a) 'Aqā'idu'n-Nasafī (complete),
 - (b) *Sharḥ 'Aqā'idu'n-Nasafī* (selections),
 - (c) *Hidāyatū'l-Hikmat*,
 - (d) *Šamsiyyah*.

B.A.—

Fiqh and Uṣūlu'l-Fiqh.

- (a) *Hidāyah* (selections),
- (b) *Mirātu'l-Uṣūl* (*Sharḥ Mirqātu'l-Uṣūl*).

Tafsīru'l-Baidāwī (surah Baqar).

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The Qur'ān (excluding portions done in the Intermediate classes).

Hadīth.—Tirmidhī (complete).

Kalām:

- (a) Asāsu't-Taqdīs by Imām Razi,
- (b) Ḥujjatu'llāhi'l-Bālighah (selected chapters).

M.A.—

1. *Kalām and 'Aqā'id*:

- (a) At-Tafriqah bainal-Islam wal-Zandah,
- (b) Muḥaṣṣal by Rāzī,
- (c) Naqdu'l-Muḥaṣṣal by Ṭūsī,
- (d) Sharhu'l-Maqāṣid by Taftazānī,
- (e) Dīn-o-Dānish (in Urdu),
- (f) Ta'rīkh 'Ilmu'l-Kalām (in Urdu).

2. *Tafsīr*:

- (a) Al-Kashshāf (books I and last),
- (b) Baidāwī (Books 2—6),
- (c) I'jāzu'l-Qur'ān by Bāqilānī,
- (d) Tafsīrāt Aḥmadī,
- (e) Introduction to the Tafsīr by Ṭabarī.

3. *Hadīth, including biography*:

(i) Hadīth:

- (a) Bukhārī,
- (b) Tirmidhī,

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- (c) Sharḥ Ma‘āni’l-Āthār by Ṭahāwī,
- (d) Mukhtaṣaru'l-Mukhtaṣar.

(ii) *Uṣūlu'l-Hadīth*:

- (a) Muqaddamah Ibn Ṣalāh,
- (b) Rijālu'l-Bukhārī from the Introduction of the *Fathu'l-Bārī*.

(iii) *Sīrat*:

Sīratu'r-Rasūl by Ibn Hishām (omitting poetry) as contained in the *Rawḍu'l-Anīf* by Suhailī.

4. Fiqh and Uṣūlu'l-Fiqh :

(i) *Fiqh*:

- (a) Aṣ-Ṣanā‘i wal Badā‘ (selections),
- (b) Badā‘atu'l Mujtahid (omitting portions occurring in (a)),
- (c) Majallatu'l-Aḥkām,
- (d) Āthār'uṣ-Sunan.

(ii) *Uṣūlu'l-Fiqh*:

Musallamu'th-Thubūt.

From the proposals for a permanent house for the Osmānia (Uthmāniyyah) University, it appears that, on completion, it may probably vie with the greatest universities of the world.

It is a little early to comment on the bold experiment made by the Government of His Exalted Highness the Nizām of Hydarābād. It

has not yet chalked out any new line of striking importance in the matter of curricula. But examiners—who have been examining candidates of British Indian Universities—have expressed great satisfaction at the remarkable grasp shown by the examinees at the Osmānia University of the subject-matter of their studies. Cases are recorded of ex-students who have done very well in English language and literature in other universities. These facts constitute evidence for inference that the experiment promises to be a success, and will be an important landmark in the intellectual regeneration of the East. The Osmānia University is intended for the people of the State, and is thus open to all alike, irrespective of caste and creed, and, in this respect, it is not an exclusively Muslim institution at all.

JĀMI'A-I-MILLIYYAH

Jāmi'a-i-Milliyyah, born in the blazing blast of non-co-operation but wisely shifted from Aligarh to Delhi, is essaying the problem of a new curriculum for Muslim India and has done a praiseworthy bit towards publishing Urdu literature of no mean order. Its activities are yet on a

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small scale due to handicap for funds, but its staff has some selfless young men with bold ideas on education and enthusiasm for work. The promoters desire to build the institution at Okhla, near Delhi, 'which shall be Islamic in its traditions and national in its outlook,' the foundation-stone being laid by the youngest student of the Jāmi'a on the 3rd March, 1935.

WOMEN'S EDUCATION

General decay and deterioration in Muslim learning on the disintegration of Muslim power in India had its set-back on women's education in Muslim homes. It appears that mere reading, writing, and simple arithmetic were what the girl could at best have. This too was confined, in most cases, to the mechanical reading of a few chapters of the Qur'ān. Some rich parents engaged mullās, but the instruction does not seem to have gone beyond a very elementary stage. Here and there, one might meet cases of advanced instruction but they were not many. The Begams of Bhopāl, for instance, or some other highly cultured families catered for women's education but their efforts were spasmodic, neither wide nor deep. What

little advanced instruction was possible was mostly in Persian. Aligarh, Lucknow, Lahore, Bombay, Calcutta and Hydarābād have done a bit, but it is only a drop in the ocean.

In the trenchant words of Mayhew,* it took the British Government in India many years to realize that 'readiness on the part of Rāmāswāmī and his son to enjoy the material fruits of western education was far different from whole-hearted acceptance by Rāmāswāmī's mother, wife and mother-in-law of the value of that education.'

It took much longer for Sayyid Hasan, Mīrzā 'Abbās, 'Abdullāh Khān and Shaikh Ahmad to reconcile themselves to the new learning from the West, and they were roused only when they were being completely elbowed out in the race of life by their senior brethren of a different persuasion. The case of their mothers, sisters, wives and mothers and sisters-in-law was much more hopeless. It is only now that signs are becoming dimly visible that some effort is being made in some places to do something towards women's education. A Karve to found a university for Muslim women is yet to be born in Muslim India. The Anjuman-i-Himāyat-i-Islam is adumb-

* *The Education of India*, London, 1926, page 32.

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rating the proposal for a Muslim University for women. It is also contemplating to establish an industrial high school for them.

Now a word about the courses in Madrasahs and their alumni. Ibn Khaldūn's criticism of the Western medieval Muslim course of studies is illuminating. He deprecated the prescribing of a multiplication of minor treatises and commentaries which interfered with the direct approach to the subject. Grammar was over emphasized. Highly abbreviated texts in vogue had to be memorized and then their explanation was gone into. Details sometimes were overwhelming. This very criticism was applicable to the Eastern curricula of studies established under religious influence. A scholar spent a great deal of his time on Arabic grammar, and failed either to produce a satisfactory piece of Arabic composition or to converse with an Arab in the Arabic language. It was an appalling waste of time and an appalling waste of energy. The Nadwatu'l-'Ulamā' has now a reformed course and the students can write Arabic and speak it with a certain amount of ease. The old school had no organized system of games or open-air exercise. The course of instruction was entirely religious or overwhelmingly so, without that

support and patronage which religion had under Muslim rule. The Maulawī had fallen on evil days. There was no Muslim State to support him and not very rich religious public to back him. He had, therefore, to eke out his living by itinerary preaching or accepting a low paid post in a stray school where religious instruction had some importance, even though it was waning.

But it must be remembered that, more or less, this same course produced scholar statesmen of the type of Abu'l Fadl and Sa'dullāh Khān 'Allāmī, soldier scholars of the type of Sher Shāh Sūr and 'Abdur Rahīm Khān-Khānān, scholars and poets like Faidī. Even in its decadent days, this same course of studies produced reformers like Sir Sayyid, and statesmen like Sir Sālār Jang and scholars like Shiblī, Hālī, Āzād, and Nadhīr Ahmad, and others. Why later day men could not rise to the heights of glory achieved by Abu'l Fadl and Sa'dullāh Khān 'Allāmī and others was apparently due to change of conditions.

It must be stated here that the Anglo-Muslim curriculum has given India some eminent men. The late Right Hon'ble Sayyid Amīr 'Alī, jurist and *littérateur* of distinction, Sir Sayyid 'Alī Imām of Patna, a notable state functionary, Sayyid 'Alī

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Bilgrāmī and Sayyid Ḥusain Bilgrāmī, scholars of erudition, Sir Mohammad Iqbāl, a philosopher-poet of international repute, and Sir Shāh Muhammad Sulaiman, a jurist and mathematician—are some of the names.

CHAPTER IV

Thoughts on Curriculum in Autonomous India

[*Note.*—This Chapter was written early in 1935, and may thus, in 1941, look behind time, but the careful reader will discern in it the fundamentals of the Progressive Education of U. S. A. and the scheme for the combination of craft with instruction in schools in India.]

IN previous chapters, attempt has been made to trace the evolution of curriculum in the Muslim educational institutions of India. This curriculum, in its later stage, is mostly the Dars-i-Nizāmiyyah which has surely outlived its usefulness. A very radical reorientation is the crying need of the day. The Qur'ān, and the Hadīth must be interpreted in the light of modern knowledge. Worn out works of old, antiquated philosophy must be discarded in order that new advances should make the pupil up to date. The study of the principal religions of the world will broaden his mind. Mathematics, universal history, geography, physics and chemistry, drawing, hygiene and physiology and some form of manual training—of the standard of the

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secondary stage—must be introduced into the curriculum before higher theological studies are undertaken. Participation in games will make the would-be Maulawī active and energetic. Knowledge of English will be useful to him.

In the matter of higher theological studies, it is no good reading text-books written centuries ago. Cairo and other modern seats of Arabic learning should furnish newer courses that might, with advantage, be adapted for use in India.

We shall now turn to the general course in Muslim schools and colleges. As, however, these are wound up with the general educational system of India, the more so, on account of the impending autonomy, we shall have to examine the situation as a whole. This same will apply to Muslim schools as well, and, therefore, no separate treatment of Muslim schools will be attempted. Muslims, however, will do well to turn out a superior quality of work on account of their minority in order that they should ensure for themselves a higher status in India by virtue of their ability and achievements :

مُدِّی دا تیز تر می خوان چُو عمل دا کران بی

Associations—educational and others—and individuals belonging to the profession of education and those not directly connected therewith have spoken about the existing curriculum in Indian schools as wasteful and ineffective. Money, labour and time are expended without adequate return for them. Precious years of childhood and adolescence are spent in an effort which lacks right aim and correct guidance. The greatest objection is the formal nature of the subject-matter taught, bearing very little relation to the pupils' social life and psychological needs. The choice of studies and sciences is confined to the bodies of knowledge either developed in India or taken second-hand from England, a country with which there is political relation but very few points of cultural or historical resemblance. This represents knowledge as reflected in the mind of the adult. We are, as it were, in the stage when Rousseau was yet unborn to caution us to adapt instruction to the child. The absence of relation to environment makes matters worse. In a country overwhelmingly agricultural, or in an industrial and scientific age, for instance, we have nothing, but a purely literary education which is little short of mockery, and yet the problem is not so simple.

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It needs an intelligent plan, large financial outlay and enthusiastic execution of the scheme.

Added to the above is the question of the medium of instruction. A foreign medium vitiates much of the effort and causes undue strain. Assimilation of knowledge offered in the class-room, the class-text or the class-library is necessarily poor especially in the earlier stages of pre-adolescence or early adolescence. Habits of rote memory are fostered. Insincerity of expression and ideas is created. A teacher teaching through a foreign medium runs through a text for his preparation, and disgorges the text in the class-room to the detriment of the class he teaches. The teacher has no clear conception of his task, and the pupil is but a passive, imperfect listener. A single searching question is enough to pull down the 'house of cards' so raised by joint aimless effort. A ludicrous spectacle is presented by a class, for instance, of Mahārāshṭ boys learning Marāthī grammar from their Marāthī teacher through the medium of English. The pupils are Mahārāshṭ, the teacher is Mahārāshṭ, the language is Marāthī, but the medium is non-Marāthī. A permanent gulf is thus created between the life of the people as a whole, and the education

imparted in schools.

"There can be little doubt," wrote Sir George Anderson, ex-Educational Commissioner with the Government of India, "that most of the disappointing results in secondary and collegiate education can be traced to the use of the foreign medium of instruction. It is a sad effect of the present system of education in these stages that, though a certain number of gifted students speak and write English with remarkable fluency, the majority are losing the power to think and to express themselves in any language." (*Quinquennial Review*, 1927-1932, pp. 116-17.)

Central Provinces and Berar have taken the lead in making Hindi, Marathi and Urdu, the media of instruction in secondary schools. The move is quite successful. Calcutta University decided in favour of the vernacular medium in 1930. Other provinces, instead of following suit, are still wavering, or delaying the immediate adoption of the vernacular medium.

- The static conceptions of education are unduly stressed. The subject-matter is looked upon as given and ready-made for all time and suitable for

all conditions. The irony of fate is the interpretation of 'method' as a device by which this nicely parcelled and preconstructed subject-matter can be passively assimilated, and more or less mechanically imparted by the teacher. Does this not amount to, or mean, sacrificing the dynamic conception of the curriculum which looks upon the whole of the active and multifarious environment as its open laboratory and the developing interests and capacities of the pupil as providing, at once, guiding and limiting conditions within which the curriculum has to be shaped and forged by the teacher and students through their co-operative and contributory activity?

Indian educational ideals and practices have, so far, been devised and followed under extra-territorial influence not primarily always in the interest of its citizens alone. As an American educator has remarked, education in England itself, until recently, was based on fallacious theories of 'control' and 'method.' The training of mind and the development of personality for the purpose of playing their part in handling mighty problems of statecraft and strategy, of organizing commerce and industry, of leadership in defending the country did not receive earnest consideration

of the authorities in power. Though this attitude may not have always been deliberate, the result nevertheless is indisputable. From whatever causes, internal and external, an insistent demand has, however, been made for autonomy. It is very likely to be fulfilled in the near future.

The importance, therefore, of dynamic and active view of education cannot be stressed too strongly for autonomous India. Its needs will demand people who have been educated to work actively towards the reconstruction of the social order, and to shoulder responsibility and show initiative in tackling its many obstinate social, economic and other problems. The school must be the focus of attention, and there the developing of intelligence and the forming of character needed for the fuller utilization of opportunity now being presented will require a re-interpretation of the entire philosophy, method, content and organization of education in dynamic terms.

Teachers, either ill-equipped or having their energies sapped by struggle to overcome foreign idiom, have cared very little for the study and interpretation of the essential elements of Indian

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culture and civilization from which all curriculum should be in fact and ultimately derived. The imitation of educational practices, of several decades past of England, have added to the complexity of the situation. The teacher cannot look above it and beyond it. Perhaps, he is not competent to do so, and even in an exceptional case, he is not allowed to by the machinery under which he works. But it would not be fair to blame the teacher alone. Our universities and training colleges, inspectorates, directorates and ministries of education have also a considerable share of this blame. The teachers have to work and to move as dictated. Their initiative and independence are circumscribed.

Another point to be discussed is the analysis of the most important streams of Indian thought and life which give a distinctive mark to our culture, and this should include both the traditional values which are still relevant and likely to be operative and beneficial in the near future, as also the more recent movements and forces which are re-shaping our intellectual as well as material life. Along such lines, the most important strands woven in

our national life should be analysed and elucidated. A careful consideration of the following may therefore help us. (1) Religion was predominant over education in the past, and education was concerned more with the *Maulawī* or *Munshī* or cleric, or clerk type than with the type termed 'citizen' in a wide sense. Reaction followed and religion was neglected. In Europe and America, Protestantism and democracy completely secularized the school. But evidence is growing that godless education is being discarded and moral and civic instruction is pronounced as no substitute for religious teaching. Lord Halifax, ex-Education Minister of England and Chancellor of Oxford University, said (*Education*, February 1st, 1935) that "one of the most encouraging signs today is the growing realization among persons of all shades of thought and conviction that religion must be a background of all their education." Sir Mohammad Iqbāl, the great poet and philosopher, wrote in 1933 that "experience shows that modern secular education has not created any sound effect on the moral life of Muslim young men. Unless the education of a Muslim young man is grounded on the rock of religious and moral principles, he cannot be imbued with the

qualities of breadth of vision, largeness of heart and self-reverence which constitute the differentia of Muslim character." Religion, in future, will not be the rigid, orthodox set of readings deduced from commentaries and super-commentaries on medieval texts but directly derived from the Qur'ān interpreted in the spirit in which it was revealed. It will be simple in its application. Above all, it will be a religion of peace and goodwill. It will preach purity of mind and serenity of conduct. The *jihād* will be not against the usual 'theological infidel,' but against the disbeliever in the light and lustre of true knowledge which will be the basis of brotherhood that Islam is out for.

(2) The growing importance of science in the school curriculum is a remarkable feature of modern life. The value of science would not lie in it as a subject of the curriculum but as affecting the whole outlook in education and the meaning of other subjects. There will be a reorientation of the entire curricula. The domination of religion of medieval days is replaced by the scientific outlook of today and tomorrow. This is creating a desire for change and bringing in the spirit of critical evaluation of the existing ; not necessarily

for immediate radical change of the complete environment but for a comparatively better and business-like perspective as against the fatalist outlook that prevails. The scientific spirit, spread through the agency of the school, will tend to shake off some of the torpor to which the unchanging East is considered to be heir. We need something of our Oriental virtues of contentment and resignation, attachment to home, and loyalties to ancestors and ancient heritage and to our religiosity, but we do need the sense and value of time, dispatch in business, a higher and keener level of intelligence and accuracy, and a fairly comfortable living for our masses. The statement may seem paradoxical and a jumble of contradictions. Our fund of the 'philosophic virtue' is far too great to be shaken off completely: it is far too deep to be removed altogether. A blending of certain Western virtues with our own heritage of ideals of service for mankind is indeed the desideratum. This must be supplied. Without this 'transfusion' we cannot acquire that sense and spirit of progress that is the need of the hour.

(3) The socio-economic situation in India cannot be ignored. The scrutiny of existing social

conditions and problems will reveal enough of work for those who care for the welding of Indian castes and communities. The division of people into classes and conflicting groups, the absence of generally effective conceptions of citizenship and economic inequalities and injustices make the task look formidable and almost impossible of accomplishment. But it is not really impossible. The Indian has learnt the English language to the admiration and even amazement of the Englishman himself, and yet has failed to grasp the essential feature of English character which lies in the glorious fusion of the Celt, Anglo-Saxon, Dane, Norman, Scotch and the Irish, besides Catholicism, Protestantism, Calvinism, Judaism and several other such 'isms.' The various political parties fiercely struggle against each other, stooping even to call one another names in open Parliament and yet combine in the hour of national need. It is the English Nation indeed that understands the effective value of compromise adapting itself to what has been termed a 'farsighted view of the exigence of time.'

(4) The educative resources of the mother-tongue literature in which are enshrined a people's most cherished ideas, feelings and values should

be exploited. Life cannot be real, originality cannot be encouraged, masses cannot be raised if an exotic literature is allowed to sway the situation, for, the foreign form would not filter down to the masses. No nation in the history of the world has ever prided on the 'borrowed feather,' or climbed the height on a shaky ladder, or crossed a river on a rickety pontoon, or entered a land through marshes. In the expression of its individuality, it must seek its own vehicle. For its own emotions, it must have its own organs of speech. Ancestral heritage cannot be had through a stranger's hand. The chief languages of India are available for the education of India. Provincial 'academies' should take up with enthusiasm the standardization of the language or languages and borrow or regulate technical terms. Hindustānī (in both Hindi and Urdu, or perhaps in the Roman script) will be the ultimate strand for knitting the fabric of Indian life. It is the simplest and the most widely understood language of India, and has sprung up from the fusion of Hindu and Muslim cultures. The tendency in saner sections is happily growing to reject needless use of big Sanskrit or Arabic words.

Undue blame has, at times, been thrown on

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Government for not pushing on with the vernacular medium. In face of pronouncements like that of the late Lord Chelmsford, who characterized the system of instruction through a foreign language as 'vicious,' it is not fair always to blame the British Government in India. Even if certain Englishmen came in the way, Indian opinion should have asserted itself, but it is often the English-educated Indian himself who has been an obstacle. To him naturally the habit he has acquired at school and college is convenient, and the adoption of a new one rather awkward and irksome.

But the peculiar position of English cannot be ignored. Originally, the speech of an obscure tribe from the Jutland peninsula, now certainly the world language due, partly, to accidental circumstances though more to the character of the people, it is, by general consent, admitted to be the best fitted to survive in the struggle for supremacy. Its composite character, no less than its intrinsic excellence render it specially suitable for serving as an international language. Its political, commercial, and cultural importance is very great. Its position as the most widely understood language in the world is undisputed. Its

retention in the Indian curriculum is, therefore, essential at certain stages. Its retention in others should be optional. At the University stage, it should certainly be optional. In the secondary stage, it must be considered essential as a second language. In teaching English, however, much time is lost at present, and more than necessary energy used up. Instruction must be essentially practical. From the very beginning of the course of English study, effort should be directed to making the pupil learn to understand, to speak, to read, and to write that language. Object lessons and the association of ideas should enable him to acquire the vocabulary and phraseology of the new language without having recourse to his mother tongue and to obtain a practical knowledge of grammar without wasting time over theory. The use of the linguaphone records will be found useful for guarding against mispronunciation and incorrect intonation since the replacement of English teaching agency by the Indian is being found to ignore this aspect at present.

(5) The traditional dualism, in society and education, between manual workers and intellectuals or the gentry has to be considered. Retention of this medieval relic in the future would be

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undesirable. This, therefore, brings us to the national and economic as well as the educative value of various forms of handwork. The labourer will understand the intellectual, and the intellectual will realize the importance of manual work in the life of the nation. Each will mutually react on the other to the good of both.

We may now direct attention to certain factors of importance that may help us in evolving a vital curriculum in our schools, providing variety to suit individual as well as local differences and requirements. It would not be possible to lay down any cut and dried scheme of concentric text-books ready for use in the class-room. Such an attempt is neither desirable nor easy to work out on account of the variety and immensity of the problem. Travancore is not like Kashmir and Madras is not like the Punjab. Karachi is different from Calcutta, and Peshawar is not the same as Masulipatam. Moreover, all varieties of institutions will not be discussed. For want of space here, only those that concern the general bulk of the people can be dealt with.

The two most crying needs of the day are
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universal literacy and a determined effort to improve the condition of our women. Perhaps, the two questions are bound up: one with the other. To take literacy first. Three or four years' schooling is not enough if India is to enter the comity of enlightened nations, that have educated parents and nursery schools before the elementary education of a child formally begins in an atmosphere of comparatively advanced character. In addition to making for past neglect, we have to look to the fast changing world and what it will be in years to come. In order, therefore, to equip our children for that new world the minimum schooling should be that for seven years in primary or elementary schools with the type of a graduate headmaster who has had his education mostly through an Indian language, knowing English and having had, at least, a year's sound pedagogical training. None should be employed as an assistant who is not a trained intermediate or at least a matriculate. It need not be pointed out here that an increasing number of graduates, after a course of training, are now entering the precincts of a primary school in England. But we must admit that, under existing conditions, a general drive for three years' course for rural areas is the

first thing needed to enable the voter to understand—imperfectly albeit—the value of his vote under the new franchise. Urban areas must start on a seven years' primary course as soon as possible. The three R's, in a nature study environment, requiring a little drawing and music, and teaching how to read a simple children's newspaper must be the curriculum of this elementary school. The ability to read a simple newspaper will give the boy a key to increase his knowledge. The religion must come in the form of rational stories of saints and the practical form of worship of the broad denominational division to which the child belongs. If the school does not supply it, the community concerned should do it.

To turn to women's education. A blind person cannot lead the blind. If a part of the amount of energy directed by our politicians to grappling with political problems were available for the uplift of women, the blessings of enlightened motherhood would have done us a world of good. The striking differences between an educated mother and an uneducated one will be felt if we compare a Gond mother in the interior of the Mandla district in the Central Provinces with a Pārsī mother in the Presidency of Bombay.

There are other factors, no doubt, that contribute to the magnitude of difference in two homes, but on looking deeper it will be found that the very great difference is the difference in the level of motherhood in these two places. Why are religious differences accentuated? The old type Muslim mother calls the non-Muslim a *Kāfir*, and the Hindu mother teaches her son that the Muslim is a *Malichchha* and the Sudra an *Achhūt*. The sons and daughters of the two mothers keep up and pass on this evil heritage, accentuated under the stress of economic struggle for life. If the public worker had organized Women's Clubs to bring women nearer each other, their sons and daughters would have come nearer each other. Perhaps, the husbands too would not be easily excited by the interested 'mis-leader.'

Thirteen centuries ago, Islam improved the condition of women in the world, and it is an irony of fate that the Muslim women today is, perhaps, the most backward in the scale of enlightened humanity. Even the Christian negress has stolen a slight march on her. In early Islam, the women held the pen in one hand and the sword in the other: she was the custodian of Hadīth, the next sacred thing after the divine Qur'ān, wrote it

and passed it on.

In the battle, she fought with men, rendered first-aid, cooked food for the warrior and brought him water. At Yarmūk, in Caliph 'Umar's time, it were women who saved the situation by urging men to stand the pressure of the attack of the enemy. Islam allowed woman her separate identity, conferred on her the right of property, and even gave her power to sue her husband in case of wrong. The Muslim woman is now secluded. She is illiterate, timid and weak, an easy prey to disease. How can a people who allow all this expect an iota of success against nations whose women rub shoulders with men in almost all walks of life? Kamāl Atāturk's organization of women's army may serve us a beacon-light and tend to arrest the decay that is eating into the vitals of the Muslim nation of India. It is not fully realized that it was a woman (Hadrat Khadījah) who embraced Islam before any man did. It was Sumayyah, the mother of 'Amr ibn Yāsir, who was the first martyr having been killed by Abū Jahl. The first hostess of the Prophet, when he flew from Mecca and entered Medina, was Umm Sa'īd, which bespeaks tremendous courage against odds. The first person to urge naval warfare in Islam

was Umm Ḥaram who took part in the naval expedition against Cyprus. The first hospital in Islam was run by Rāfiḍah Aslamiyyah during the Prophet's lifetime.

The removal of difficulties in the way of women's enlightenment requires a complete and early change in the attitude of Indian Muslims, as a whole, towards women. The structure of prevailing Muslim social system is responsible for the apathy of all but a few courageous Muslims who are dubbed as 'far too advanced,' and yet the orthodox Maulawī has been challenged to show if the Qur'ān enjoins the seclusion and segregation of women. What Mr. Arthur Mayhew says, India needs, applies also to Indian Muslims. Mr. Mayhew says (*The Education of India*, page 272) : "What India would like is a domestic combination of the qualities and attainments of Mrs. Pankhurst, Lady Astor and Mrs. Creighton, a woman prepared to devote to the adornment of home life all the qualities that have adorned our lady members of Parliament, and won for lady graduates a place in the Convocation of Oxford University. It demands accordingly for women everything that man requires for their own professional life, and very much more than men

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want for a bright and happy home life. And it must be imparted in such a way as to give a woman no taste for anything outside her home, and no interest in any man except her husband."

For the creation of a type of woman outlined above, we must create conditions that will contribute to a happy consummation so devoutly desired by all right-thinking people. (i) Change of attitude, (ii) women's clubs, (iii) special schools, (iv) special curricula, and (v) a special corps of teachers. To enable women to utilize the advantages of science in the home, to add the beauty of art to that home, and conserving the best of Indian (and Muslim) tradition, to raise society to a healthier and wider level of life and thought, we must have institutions based on the curriculum of Lady Irwin College for women in New Delhi with changes suited to different developmental stages of women's life in the different Provinces and States of India.

The seven years' elementary course should comprise (1) the mother tongue, (2) arithmetic —algebra and geometry to be attempted in the upper two classes, (3) general knowledge based

on Indian history and regional geography, (4) drawing, (5) music, (6) physiology and hygiene, (7) civics, (8) nature study to be the natural avenue to science which follows in the secondary stage, (9) handwork, (10) agriculture in places bordering on rural areas, (11) Islamic history, (12) rationalized Hindu religion and culture, (13) Hindustānī as a second language where necessary, or a classical language akin to the mother-tongue. The existing type of history text-book must be thrown overboard. The history of India must be rewritten from a cultural point of view. It should be the history of the people of India, and not the individual wars of certain rulers. We have little of the Tāj and less of Ajanta or Ellora. We are taught of the demolition of the temple at Benares more than the beauty of Aurangzīb's mosque on the ghāts of Benares, Kālidāsa and Khusrav are forgotten, but Ahmad Shāh Abdālī and Vishwās-rāo's fighting at the battle of Pānipat are emphasized.

The subject might be introduced by biographical sketches of notable worthies whose examples are likely to influence character and present models of virtue and solicitude for public good.

Elementary science might be begun in a nature

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study form, modern inventions coming in by way of simple popular presentation. Drawing should not be taught by a specialist drawing master, but an ordinary class teacher with aptitude for the subject. The ordinary drawing master usually does not teach in a way to rouse interest in the subject: he works in a groove. Like the old drill master, he has failed. The medical inspection of schools is a matter of deep concern and needs radical reorganization.

No curriculum would be worth the name, if it does not give prominence to the physical welfare of our women. By steady effort, the English girl has increased her height by an inch during the last twenty-five years. The Indian girl should bear this in mind, her physique can improve if she is given opportunities to do so. It is the health of the mother from which future generations of India will derive their vigour and vitality.

Economy would demand co-education in the elementary stage. In Muslim girls' schools, it is no use employing worn out ghosts of retired male teachers for the instruction of young, charming, vivacious girls. Younger teachers with

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training, and a more modern outlook are decidedly preferable. This would be feasible if co-education is agreed to where separate schools are not possible and women teachers difficult to get.

Co-education in the secondary stages is not yet a settled fact even in the advanced West. Hindu opinion would be reluctant and Muslim opinion definitely hostile to it. A certain latitude in higher education is possible and could be encouraged where women's colleges are not available.

For the elementary school of the future for boys and girls and for the adult, the need of simple, wholesome literature is obvious. The provincial academies through provincial text-book committees could infuse enthusiasm for the creation of bodies of literature that will elevate the masses, stimulate the reception of new ideas by a habit of reading. Picture books and story books for children may help in reducing stagnation and wastage in primary schools in India to which attention has been drawn in recent years. The interest of a continuous narration offers a strong inducement to children to learn to read, to

enjoy the story book. Nature stories, fairy tales, stories of heroes, stories of how other children live will greatly help in retaining the child's interest in school. The radio is another aid, though it is not found very helpful in lower schools in England by some teachers to whom the absence of the human element is not conducive to its proper appreciation in the class. For adult instruction, which is another of our serious shortcomings—its value is undisputed. For broadcasting news it is the quickest means.

Local bodies in India have not, on the whole, shown vigorous enthusiasm for adult education. Had this been done, literacy would have increased and primary education would have become wide in range. Broadcasting, popular instructional lectures and classes could be effective means of rousing general mass interest in education and quickening thought.

Western nations are utilizing adult education for making up for defects in early education, developing late maturing interests and capacities as these come to maturity from decade to decade. They are adjusting and re-adjusting to ever

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changing environment, developing better mental attitudes and better techniques of thinking and study. They are developing broader appreciations and tastes to refine and multiply sources of pleasure. And they are developing true sense of relative values and integrating life experiences into a wholesome philosophy of life. But we are yet far from making a satisfactory start in this direction.

The secondary course should comprise the existing matriculation and intermediate stages. The choice of subjects should be ample, for secondary education should be a process of intellectual training and personal discipline conducted with special regard to the profession or trade to be followed. The importance of such schools in which physique, mind and character can be developed, and which are not unmindful of the practical needs of modern life cannot be stressed too strongly as absolutely necessary in any sound scheme of Indian education. We have to train our boys and girls in the art of clear thinking about important matters concerning life, since there is a certain amount of positive knowledge

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which they should have before they are fully grown up. The specific type of knowledge that could be suggested may be : (a) the mother-tongue of the boy or the girl, (b) Hindustānī, (c) English taught on lines already indicated, (d) history of the modern type, (e) geography in connexion with commerce and trade, (f) economics on a descriptive and historical basis, (g) civics, (h) science, (i) agriculture, (j) athletics, (k) elements of military science. Teachers of secondary schools must have facilities for travel abroad. The Head Master should, as far as possible, be a person who has been to the West.

The conference of Indian Universities has moved for a radical re-adjustment of the existing school system in such a way that a large number of pupils should be diverted at the completion of their secondary education either to occupations or to separate vocational institutions. The establishment, for instance, of vocational schools as affected by the London County Council is a good example of how a large bulk of boys can be turned into bread-earners with ideas on the useful occupation of their leisure. The question of

extra vocational courses being made available at ordinary secondary schools, or separate vocational schools could be solved by separate vocational schools only, but an ordinary school may conduct a special class in a special vocational subject if it has effective means to do so.

Forty-five years ago, a special conference on educational reform was held in Germany. The minister in charge of the educational portfolio said: "The time had come to consider whether Prussian schools were to continue on the same old classical path, or whether they should endeavour to adapt themselves to the spirit and practice, and needs of modern life. All the learned professions were filled to excess, and Germany was producing too many University men for whom there seemed to be but scanty prospects in the growing struggle for existence. The emperor said that 'higher public schools did not answer the requirements of the nation and the necessities of the time. They produced crammed youths but not men.' Much more stress was laid on cramming young men's heads with knowledge than on teaching them how to apply it." That these remarks apply to India none with a knowledge of Indian conditions will deny. Unemploy-

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ment in recent years due to general retrenchment and economies the world over, on account of financial depression and the application of science to industry thereby increasing output and reducing manual work, has brought the question of University men into prominence and we see young men having spent years on foreign education and parental money, now taking to boot-polishing in Calcutta or Allahabad. But it must be remembered that unemployment is rampant everywhere. Even now, perhaps, every Oxford undergraduate about to take his degree does not clearly know what he is to do after convocation. So, it is not the question of Indian graduates alone. It would, however, be well if our secondary schools give a bias to directing lads from a purely literary type of instruction. Indian resources are yet untapped. Indian agriculture has yet to be developed. Our moneyed classes have yet to learn the advantages that accrue from the circulation of money which can benefit the country rather than burying it in the ground or costly ornaments worn once in a lifetime. Indian young men of ability and promise are available for enterprise, but the conservative class of wealth-hoarding people have yet to show confidence in

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these young men. Something must be done towards educating these people to come forward to the rescue of the country in its hour of need, and help in eliminating unemployment and raising the level of comfort.

In the meantime, Indian Universities must begin to co-ordinate their activities by developing their individuality, each endeavouring to make its own special contribution to the sum total of knowledge and culture. At present, the universities are almost replicas of each other. They have not yet found themselves bold enough to adopt the chief language of a province as medium of instruction. Instead of giving a lead and direction to high schools, they are waiting to be led by them. If the universities, as leading intellectual corporations of the land, do not take the lead, who is better qualified to do it? The difficulty of staff, of texts, and of technical terms is always there, as it must have been when the French, and the English, the Germans and the Italians shook off Latin. Could, for instance, Europe have achieved its greatness if it depended on Latin? With the use of Indian languages the degree course could be reduced

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to three years. Dr. A. H. Mackenzie, ex-Directo of Public Instruction, United Provinces, ex-Educational Commissioner with the Government of India, ex-Pro-Vice-Chancellor of the Osmānia University, was convinced by his own personal observation that Osmānia University students "are more responsive to the lectures and more mentally alive and more interested in the work in hand than students in class-rooms in Northern India where English is the medium." He further points out that 'ideas are distorted, originality of thought is hampered and energy and time are wasted.' This strong testimony by an experienced educationist, who was, at one time, the head of a training college, and has direct knowledge of the working of both media of instruction, should dispel all doubt about the effectiveness of Urdu as a suitable medium in colleges and universities, in Provinces where Urdu is spoken and understood. Although each Indian University is pledged to the advancement of learning, can it honestly say that it has advanced learning? Calcutta has done something, but have others done anything substantial? All Universities are not quite new. Some are as old as Calcutta or nearly so: some few years younger. Even Calcutta would have had an equally poor

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record were it not for the energy of a single great man whose forceful personality directed effort in this direction. It might be argued that the English medium was necessary to start with. But should it continue indefinitely? Unless the mother-tongue is the vehicle of instruction and expression, thinking cannot be done and originality cannot be evoked.

The philosophy of Hindu religion (including Sikhism for Panjab University colleges) and the ethics of Islam (and Zoroastrianism for Bombay University colleges) should be a compulsory paper for the Bachelor's degree examination. The Bible is already taught in Christian colleges. But it must be remembered that all beliefs cannot be sanctioned for instruction in colleges. Only the two important ones are, therefore, proposed. German and French should receive more attention for higher research. Arabic should not be neglected in Muslim schools, as it is a living language in a very large part of the world. The study of Arabic should become easier if the student is taught by a method based on the 'direct method', and not by tedious, troublesome translation and memori-

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zation of arbitrary rules of grammar. It is true, however, that a certain measure of translation can be used conveniently as also grammatical generalizations designed to shorten and simplify the student's work, since all people cannot afford time to learn a second language in a slow way one learns his mother-tongue.

To conclude our remarks. A reorientation of the curriculum on the lines suggested in the preceding pages should have its influence on the development of character and outlook. It is not merely change in a knowledge imparted, or a difference of emphasis, or a change of medium. It postulates a new type of mind and character which values co-operation above competition, creation above passive assimilation, critical inquiry above acceptance of ready-made views on traditional authority. It is expected to produce a mental and moral outlook which, while prepared and indeed anxious to retain what is valuable in the achievement of the past, is definitely and realistically welded to the task of reconstructing existing conditions. This suggested reorientation, therefore, may serve better the best Indo-Islamic ideals and purposes as they emerge more and more clearly out of the crucible of discussion and

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inquiry: one of these best ideals and purposes
being: to learn to love God, to think for oneself
and to live for others.

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APPENDIX

*Note.—Interest in the subjoined synopsis lies in that it was almost the earliest organized attempt at the introduction of studies on Western lines in India. This synopsis is bodily taken from Arthur Howell's *Education in British India Prior to 1854 and in 1870-71* (Suptd. of Govt. Printing, Calcutta, 1872). *Synopsis of Subjects of Examinations in Arts at the Calcutta, Madras, and Bombay Universities**

CALCUTTA	MADRAS	BOMBAY																														
<p>I.—LANGUAGES English : and one of the following languages:</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%;">Greek</td> <td style="width: 33%;">Bengali</td> <td style="width: 33%;">I.—ENGLISH LANGUAGE</td> </tr> <tr> <td>Latin</td> <td>Oryya</td> <td>in which each candidate must undergo examination.</td> </tr> <tr> <td>Arabic</td> <td>Hindi</td> <td></td> </tr> <tr> <td>Persian</td> <td>Urdu</td> <td></td> </tr> <tr> <td>Hebrew</td> <td>Burmese</td> <td>II.—OPTIONAL LANGUAGE</td> </tr> <tr> <td>Sanskrit</td> <td>Armenian</td> <td>One of the following languages at the option of the candidate :</td> </tr> </table> <p>Any other language may be added to this list by the Syndicate. Sentences in each language in which the candidate is examined shall be given for translation into the other language. The papers in each language shall include questions on grammar and idiom.</p>	Greek	Bengali	I.—ENGLISH LANGUAGE	Latin	Oryya	in which each candidate must undergo examination.	Arabic	Hindi		Persian	Urdu		Hebrew	Burmese	II.—OPTIONAL LANGUAGE	Sanskrit	Armenian	One of the following languages at the option of the candidate :	<p>Candidates for the Matriculation Examination shall be examined in the following branches of knowledge :</p> <table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 33%;">I.—ENGLISH LANGUAGE</td> <td style="width: 33%;">II.—OPTIONAL LANGUAGE</td> <td style="width: 33%;">I.—LANGUAGES (three papers.)</td> </tr> <tr> <td>Latin</td> <td>Malayalam</td> <td>1. English.</td> </tr> <tr> <td>Arabic</td> <td>Tamil</td> <td>2. One of the following :</td> </tr> <tr> <td>Persian</td> <td>Canarese</td> <td>Sanskrit Arabic Sanskrit Greek Latin Hebrew Persian Portuguese Marathi Gujarathi Sindhi Hindustani Canarese Persian Hindi Any other language may at any time be added to this list by the Syndicate.)</td> </tr> </table> <p>In English there will be one paper containing one or more passages for paraphrase, and questions in grammar, idiom, etymology, and prosody.</p> <p>In the second language there will be one paper containing prose passages for translation from English and into English, and one paper of questions in grammar, idiom, and etymology.</p>	I.—ENGLISH LANGUAGE	II.—OPTIONAL LANGUAGE	I.—LANGUAGES (three papers.)	Latin	Malayalam	1. English.	Arabic	Tamil	2. One of the following :	Persian	Canarese	Sanskrit Arabic Sanskrit Greek Latin Hebrew Persian Portuguese Marathi Gujarathi Sindhi Hindustani Canarese Persian Hindi Any other language may at any time be added to this list by the Syndicate.)	
Greek	Bengali	I.—ENGLISH LANGUAGE																														
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SYNOPSIS OF SUBJECTS OF EXAMINATIONS IN ARTS—continued.

CALCUTTA	MADRAS	BOMBAY
II.—HISTORY	III.—HISTORY AND GEOGRAPHY	<p>Oral examination in each language:</p> <p>The candidate will be called upon to read and to explain <i>ex tempore</i> in English a prose passage from a standard author to be selected by the Examiners.</p>
<p>The outlines of the History of England, of the History of India, and of General Geography, with a more detailed knowledge of the Geography of India in particular.</p> <p>The historical text-books will be fixed from time to time by the Syndicate.</p>	IV.—MATHEMATICS	<p>N.B.—It is essential that the candidate should not know beforehand from what books he will have to read or translate.</p> <p>II.—MATHEMATICS (three papers)</p> <p>(1) <i>Arithmetic</i>.—The first four Rules; Reduction; Vulgar and Decimal Fractions; Proportion Practice; Extraction of the Square Root; Interest.</p> <p>(2) <i>Algebra</i>.—Addition; Subtraction; Multiplication; Division; Involution and Evolution of Algebraical Quantities; and Simple Equations with easy Problems.</p> <p>(3) <i>Geometry</i>.—The first three Books of Euclid with easy deductions.</p> <p>III.—GENERAL KNOWLEDGE (two papers)</p>

Appendix

Geometry

The first four Books of Euclid,
with easy deductions.

The examination in languages shall comprise two papers of questions in each language,—one bearing upon the prose authors, and the other upon the poetical authors selected for examination. Each paper shall include questions on grammar and idiom, such as to test the candidate's knowledge of the structure of the language, and such questions on the subject-matter as may be requisite to test the candidate's intelligent study of the author.

In English the passage or passages selected for paraphrase shall not be taken from the text-books. Passages in the two languages in which the candidate is examined shall be given for translation, the one into the other. The passage for translation from English into the vernaculars shall be the same for all languages.

1st.—Elementary History and Geography.

2nd.—Elementary knowledge of—

- (a) the mechanical powers;
- (b) the laws of chemical combination, the chemistry of air and water, and the phenomena of combustion;
- (c) the solar system.

Evolution of Curriculum

FIRST ARTS EXAMINATION

CALCUTTA	MADRAS	BOMBAY												
<p>I.—LANGUAGES*</p> <p>English ; and one of the following languages :</p> <p>Greek Hebrew Arabic</p> <p>Latin Sanskrit</p>	<p>I.—ENGLISH LANGUAGE in which each candidate must undergo examination.</p> <p>II.—OPTIONAL LANGUAGE</p> <p>One of the following languages at the option of the candidate:</p> <table border="0" style="width: 100%;"> <tr> <td>Sanskrit</td> <td>Latin</td> <td>Hindustani</td> </tr> <tr> <td>(In the Déva character only.)</td> <td>Tamil</td> <td>Arabic</td> </tr> <tr> <td>Nágrí character only.)</td> <td>cha-Telugu</td> <td>Persian</td> </tr> <tr> <td>Greek</td> <td>Canarese</td> <td>Malayalam</td> </tr> </table> <p>The papers in each language shall include questions on grammar and idiom.</p>	Sanskrit	Latin	Hindustani	(In the Déva character only.)	Tamil	Arabic	Nágrí character only.)	cha-Telugu	Persian	Greek	Canarese	Malayalam	<p>I.—ENGLISH LANGUAGE</p> <p>II. Mathematics.</p> <p>III. Logic.</p> <p>IV. History.</p> <p>V. One of the following to be selected by the candidates :</p> <p>A. Butler's Sermons, I. II., III., with Preface.</p> <p>B. Analytical Geometry of the Right Line and Circle by rectangular and oblique Co-ordinates, with Elementary Differential Calculus.</p> <p>—Functions of one Variable including Maxima and Minima.</p> <p>C. Chemical Physics.</p> <p>I.—HISTORY AND GEOGRAPHY</p> <p>(1) The History of India.</p> <p>(2) A selected portion of Ancient History to be specified by the Syndicate two years previous to the examination.</p> <p>(3) Geography, with special reference to the political, social and commercial condition of countries.</p> <p>II.—HISTORY</p> <p>Ancient History.</p>
Sanskrit	Latin	Hindustani												
(In the Déva character only.)	Tamil	Arabic												
Nágrí character only.)	cha-Telugu	Persian												
Greek	Canarese	Malayalam												

*The examination in languages will be such as to test a lower degree of competency than what is required for the B.A. Degree.

Appendix

The historical questions shall include questions relating to the geography of the countries to which they refer. The textbook will be fixed from time to time by the Syndicate.

III.—MATHEMATICS—PURE AND MIXED

Arithmetic Algebra

(The following in addition to the subjects at Entrance.)
 Quadratic Equations; Proportion and Variation; Permutations and Combinations; Arithmetical and Geometrical Progressions; the Binomial Theorem; Simple and Compound Interest; Discount; Annuities; the nature and use of Logarithms.

IV.—ARITHMETIC

The whole subject.

V.—ALGEBRA AND GEOMETRY

(a) Algebra

Addition, Subtraction, Division, Involution and Evolution.

Greatest Common Measure and Least Common Multiple.

Simple and Quadratic Equations, with Problems.

Proportion and Variation.

Permutations and Combinations.

Arithmetical, Geometrical and Harmonical Progressions, Binomial Theorem.

Geometry

(The following in addition to the subjects at Entrance.)
 The sixth Book of Euclid: the eleventh Book to Prop. XXI Deductions.

Candidates will be examined in two books of Prose and two of Poetry in each language. These books will be notified by the Syndicate two years before the examination.

In each language there will be two papers and a *vivid prose* examination. Each paper on English will contain a passage to be paraphrased. The papers on the second language will contain passages for translation both out of that language into English and vice versa. The papers on each language will contain questions in grammar, idiom, and etymology, as well as in the matter of the books taken up by the candidates.

II.—MATHEMATICS (two papers)

1. $\left\{ \begin{array}{l} \text{Arithmetic, with the nature and use of Logarithms.} \\ \text{Algebra, to Quadratic Equations inclusive.} \end{array} \right.$
 Euclid, Books I to VI, with Deductions.

2. $\left\{ \begin{array}{l} \text{Trigonometry, Solutions of Plane Triangles, and Expressions for the area.} \end{array} \right.$

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FIRST ARTS EXAMINATION—continued.

CALCUTTA	MADRAS	BOMBAY
<p>Plane Trigonometry, as far as the Solution of Triangles.</p> <p><i>Mechanics</i></p> <p>Composition and Resolution of Forces, Equilibrium of Forces at a point in one plane, the Mechanical Powers, and Centre of Gravity.</p> <p>IV.—PSYCHOLOGY AND LOGIC</p> <p>Psychology, as in Reid's Inquiry, or in Abercrombie's Intellectual Powers.</p> <p>Deductive Logic, as in Fowler (Clarendon Press Series).</p>	<p>VI.—OPTIONAL SUBJECT</p> <p>Either (a) or (b)</p> <p>(a) (1) <i>Geometry</i> Euclid, Book XI, to Proposition XXI.</p> <p>(2) <i>Plane Trigonometry</i></p> <p>The solution of Plane Rectilineal Figures, with the investigations of the Formulae required in the several processes.</p> <p>The construction of Tables of Goniometric Functions.</p> <p>The use of the Level and the Theodolite.</p> <p>(b) <i>Logic</i></p>	<p>III.—LOGIC (one paper)</p> <p>Logic (Whately and Fowler). The examination will comprise easy questions in Logical Analysis.</p> <p>IV—HISTORY (one paper)</p> <ol style="list-style-type: none"> 1. Ancient History. 2. Modern History. A definite period of each will be notified by the Syndicate two years before the examination. <p>V. One of the following to be selected by the candidate:</p> <p>A. Butler's Sermons, I., II., III., with Preface.</p> <p>B. Analytical Geometry of the Right Line and Circle by Rectangular and Oblique Co-ordinates, with Elementary Diffe-</p>

Appendix

rential Calculus.—Functions of one Variable including Maxima and Minima.

C. Chemical Physics.

Elementary Chemical Physics, including Heat, Light, Electricity and Magnetism, and the general principles of Chemical Science.

There shall be three papers on the English language, two of which shall bear exclusively on the authors brought up for examination, while the third shall contain passages for paraphrase and explanation not taken from the text-books, and general questions on the grammar, idiom, and structure of the language.

The examination in the optional language shall comprise two papers, which shall contain passages to be translated into English and vice versa as well as passages for paraphrase or explanation, and questions on the grammar, idiom, and structure of the language. The passage for translation from English into the Vernaculars shall be the same for all languages.

Note.—Stanley Jevon's Elementary Lessons in Logic will be substituted for Whately's Logic and Thomson's Laws of Thought in the Examination of 1892. The portion required will be Deduction,—Names, Propositions, and Syllogism.

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FIRST ARTS EXAMINATION—concluded.

CALCUTTA	MADRAS	BOMBAY
	<p>The paper on Euclid, Books I to VI, and Algebra, as well as that on Euclid, Book XI, and Plane Trigonometry, shall consist mainly of book-work, and the riders and problems introduced into it shall be only of moderate difficulty.</p> <p>The questions in each subject shall be of a varied character, but they shall not be more in respect of number or of difficulty than can be answered within the allowed time by a candidate of decided ability well prepared in the subject.</p>	

B. A. EXAMINATION

Appendix

CALCUTTA	MADRAS	OMBAY																								
<p>I.—LANGUAGES</p> <p>English; and one of the following languages:</p> <table style="margin-left: auto; margin-right: auto;"> <tr> <td>Hebrew</td> <td></td> </tr> <tr> <td>Greek</td> <td>Latin</td> </tr> <tr> <td></td> <td>Sanskrit</td> </tr> </table> <p>Any other classical language may be added to this list by the Syndicate.</p> <p>Passages in each of the languages in which a candidate is examined shall be given for translation into the other language.</p>	Hebrew		Greek	Latin		Sanskrit	<p>I.—LANGUAGES</p> <p>(1) English, in which each candidate must undergo examination.</p> <p>(2) One of the following languages at the option of the candidate:</p> <table style="margin-left: auto; margin-right: auto;"> <tr> <td>Sanskrit</td> <td>Latin</td> <td>Canarese</td> </tr> <tr> <td>(In the Deva Nagari character only.)</td> <td>Hebrew</td> <td>Malayalam</td> </tr> <tr> <td></td> <td>Arabic</td> <td>Singalese</td> </tr> <tr> <td></td> <td>Tamil</td> <td>Persian</td> </tr> <tr> <td></td> <td></td> <td>Hindustani</td> </tr> <tr> <td></td> <td></td> <td>Telugu</td> </tr> </table> <p>II.—HISTORY</p> <p>India during the Muhammadan, and British periods, down to 1835. Greece, to the death of Alexander, Rome, to the death of Augustus. The Jews, to the destruction of Jerusalem.</p>	Sanskrit	Latin	Canarese	(In the Deva Nagari character only.)	Hebrew	Malayalam		Arabic	Singalese		Tamil	Persian			Hindustani			Telugu	<p>I.—Languages.</p> <p>II. Mathematics and Natural Philosophy.</p> <p>III, IV and V. Three of the following, to be selected by the candidate:</p> <ul style="list-style-type: none"> (a) History. (b) Logic and Moral Philosophy. (c) Political Economy. (d) Dynamics and Hydrostatics. (e) Optics and Astronomy. (f) Analytical Geometry of two dimensions. (g) Differential and Integral Calculus. (h) Chemical Physics. (i) Inorganic Chemistry. (j) Physiology, Vegetable and Animal. <p>II.—HISTORY</p> <p>(1) The History of England to the accession of Queen Victoria.</p> <p>(2) Selected periods of Modern History or of the Histories of the Jews, Greeks, or Romans, to be specified by the Syndicate of two years previous to the examination.</p>
Hebrew																										
Greek	Latin																									
	Sanskrit																									
Sanskrit	Latin	Canarese																								
(In the Deva Nagari character only.)	Hebrew	Malayalam																								
	Arabic	Singalese																								
	Tamil	Persian																								
		Hindustani																								
		Telugu																								

Evolution of Curriculum

B. A. EXAMINATION—continued.

CALCUTTA	MADRAS	BOMBAY						
<p>The following amended Course of History will take effect at the Examination of 1874.</p> <p>History of England (Student's Hume).</p> <p>India during the Hindu and British periods, down to 1835.</p> <p>The historical text-books will be fixed from time to time by the Syndicate.</p>	<p>III.—MATHEMATICS†</p> <p>(1) <i>Algebra</i></p> <p>Addition, Subtraction, Multiplication, Division, Involution, and Evolution.</p> <p>Greatest Common Measure, and Least Common Multiple.</p> <p>III.—MATHEMATICS—PURE AND MIXED</p> <p><i>Mechanics</i></p> <p>The General Laws of Motion; the motion of a falling body in free space and along an inclined plane.</p>	<p>I.—LANGUAGES (four papers)</p> <p>1. English.</p> <p>2. One of the following:</p> <table style="margin-left: auto; margin-right: auto;"> <tr> <td>Sanskrit</td> <td>Latin</td> <td>Arabic</td> </tr> <tr> <td>Greek</td> <td>Hebrew</td> <td>Persian</td> </tr> </table> <p>Candidates will be examined in four Books (two Prose and two Poetry) in each language, notified by the Syndicate two years before the examination.</p> <p>In each language there will be two papers and a <i>visit vœc</i> examination. The papers on English will contain passages to be paraphrased. The papers on the second language will contain passages for translation both out of that language into English and vice versa. The papers on each language will contain questions</p>	Sanskrit	Latin	Arabic	Greek	Hebrew	Persian
Sanskrit	Latin	Arabic						
Greek	Hebrew	Persian						

Appendix

and intensity of fluid pressure; the condition of equilibrium of floating bodies; nature and simple properties of elastic fluids, and the pressure produced by them; specific gravity and the modes of determining it; the Barometer; Air-Pump; Common Pump; Forcing Pump; Siphon; Diving-bell; Thermometer.

Astronomy

Descriptive (as distinguished from Practical and Physical) Astronomy; the Solar System; Phenomena of Eclipses.

IV.—MENTAL AND MORAL PHILOSOPHY

Hamilton's Metaphysics. Fleming's Moral Philosophy. The text-books will be named from time to time by the Syndicate.

V.—ONE OF THE FOLLOWING SUBJECTS, TO BE SELECTED BY THE CANDIDATE:

[†]The questions in Algebra and in Euclid are to bear chiefly on the more advanced portions of those subjects.

II.—MATHEMATICS AND NATURAL PHILOSOPHY

(three papers)

1st.—*Arithmetic*, from first principles, with the nature and use of Logarithms.

The Fundamental Propositions in Conic Sections geometrically demonstrated.

III.—PLANE TRIGONOMETRY

The solution of Plane Rectilinear Figures, with the investigations of the Formulae required in the several processes. The construction of Tables of Goniometric Functions. The use of the Level and the Theodolite.

IV.—MORAL PHILOSOPHY Whewell's Elements of Morality.

III, IV and V.—THREE OF THE FOLLOWING SUBJECTS (Two papers in each.)

(2) Geometry

Euclid, Books I., II., III., IV., VI., and XI., to Proposition XXI., with definitions of Book V.; also easy Deductions.

The Fundamental Propositions in Conic Sections geometrically demonstrated.

(3) PLANE TRIGONOMETRY

The solution of Plane Rectilinear Figures, with the Proportion and Variation, Permutations and Combinations, the Progressions, and the Binomial Theorem.

2nd.—*Trigonometry*, with solution of plane triangles, with expressions for the area.

Conic Sections, geometrically.

3rd.—Euclid, the first six Books, and the eleventh Book to Prop. XXI., with deductions.

Mechanics. Composition and Resolution of Forces, Centre of Gravity, and the Mechanical Powers.

V.—OPTIONAL SUBJECTS

One of the three following subjects at the option of the candidate.

B. A. EXAMINATION—continued

CALCUTTA	MADRAS
<p>(a) Mathematics—pure and mixed. Geometry</p> <p>Conic Sections, treated geometrically. Optics</p> <p>Laws of reflection and refraction; reflection at plane mirrors, reflection at spherical mirrors; and refraction through lenses, the incident pencils being direct; separation of solar light into rays of different colours; description of solar spectrum; rainbow; description of the eye; the astronomical telescope; Galileo's telescope; the sextant.</p> <p>(b) Elements of Inorganic Chemistry and of Electricity.</p>	<p>date must be brought up, viz., (a) Natural Philosophy, (b) Physical Science, (c) Logic and Mental Philosophy.</p> <p>(a) NATURAL PHILOSOPHY</p> <p>(1) Statics and Dynamics—Treated mathematically, but without the aid of the Differential and Integral Calculus. Composition and Resolution of Forces in one Plane. The Centre of Gravity. The Mechanical Powers, and their principal applications. Virtual Velocities. Friction.</p> <p>The three Laws of Motion, with the different measures of force, and their relation to one another.</p> <p>Motion of a material particle under the action of a constant force, in free space, down an inclined plane, and in a circular</p>

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B. A. EXAMINATION—continued.

CALCUTTA	MADRAS	BOMBAY
<p>Geology</p> <p><i>Inorganic.</i>—Form and density of the earth and average density of superficial crust; observed ratio of increase of temperature with depth; physical state of interior as indicated by astronomical observation; how modified by temperature and pressure; principal chemical elements and compounds in earth's crust; chemical operations of interior; chemical phenomena of volcanoes, hot springs and crystalline rocks; dynamical operations of interior; phenomena of earthquakes, volcanoes, upheaval, depression, dislocation, and contortion of crust; chemical and mechanical processes at surface, constitution of atmosphere; its changes and their influence on the solid crust; phenomena of atmospheric disintegration and degradation of rocks; transport by water, ice, etc.; river, glacier and iceberg.</p>	<p>the Copernican system in a general manner. The magnitudes and distances of the principal members of the solar system. The phases of the moon and of the planets. The general nature of solar and lunar eclipses, of occultations of stars and of transits of the inferior planets over the sun's disc. Illustrative diagrams to be given together with the explanations.</p>	<p>(b) Pendulum, and Impact. Equilibrium of Liquids. Equilibrium of Gases under varying pressures and temperatures, Specific Gravity. The Hydrostatic Balance, Barometer, Suction-pump, Forcing-pump. Air-pump, Siphon, Hydraulic Press, and Steam-engine.</p> <p>E. OPTICS AND ASTRONOMY</p> <p>(a) Reflection and Refraction at plane and spherical surfaces, Dispersion of Light. The Rainbow. The Sextant, Lenses, the Telescopes, the Eye.</p> <p>(b) Apparent Motions of the Heavenly Bodies. Instruments. Phenomena depending on change of place Atmospheric Refraction, Comparison of Diameters of Earth, Sun, Moon, and Planets. Ptolemaic and Copernican Systems. Eclipses.</p>

Appendix

phenomena; formation of sedimentary rocks and their chief varieties, consolidation and metamorphism.

Organic.—Chemical constitution and structure of animals and plants; vital functions, and sources of vital action; geographical and bathymetric distribution; conditions of life and interdependence of organized beings; chemico-geological processes of preservation and formation of rock masses, coral reefs, limestone, coral, peat, etc.; metamorphism of organic rocks; comparative value of geological evidence of fossil remains; succession of life in past epochs; antiquity of existing animals and plants.

contained in Hughes's or in any similar work.

(c) LOGIC AND MENTAL PHILOSOPHY

(1) Thomson's Laws of Thought, with the logical analysis of arguments, etc.

(2) Payne's Mental Philosophy, or any similar work. The papers in the English language shall comprise two on the authors brought up for examination, and one of general questions. The first two shall contain passages to be paraphrased or explained; and such questions on the subject-matter as may be requisite to test the candidate's intelligent study of the author. The third paper shall consist of questions on the English language generally, in relation to its history, grammar, idiom, and structure.

The examination in the optional language shall comprise two papers, which shall contain passages to be translated into English and *vice versa*, as well as passages for paraphrase or

ses. Sidereal, Solar, and Mean Time, Apparent Time, Latitude, Longitude, and Variation of the Compass.

F. ANALYTICAL GEOMETRY OF TWO DIMENSIONS

- (a) Co-ordinates of a point. Rectangular and Oblique Co-ordinates. Polar Co-ordinates. Length of a line. Area of a triangle. Locus of an equation to the straight line. Polar Equations to the straight line. Transformation of co-ordinates. Equation to Circle. Polar Equation to the Circle. Properties of the Circle.
- (b) Equation to the Parabola. Polar equation to the Parabola. Properties of the Parabola. Equation to the Ellipse. Eccentric angle. Connexion between Ellipse and Parabola. Polar equation to the Ellipse. Properties of the Ellipse. Equation to the Hyperbola. Asymptotes. Polar equation to the Hyperbola. Properties of the Hyperbola.

Evolution of Curriculum

B. A. EXAMINATION—concluded.

CALCUTTA	MADRAS	BOMBAY
	<p>explanation, and questions on the history, grammar, idiom, and structure of the language.</p> <p>A <i>visu</i> <i>soci</i> examination shall also be held by the Examiners in languages, in the presence of the whole body of Examiners. The questions in each subject shall be of a varied character but they shall not be more in respect of number or of difficulty than can be answered within the allowed time by a candidate of decided ability well prepared in the subject.</p>	<p>G. DIFFERENTIAL AND INTEGRAL CALCULUS</p> <p>(a) Differentiation of Functions of one Variable, including Maxima and Minima, and Taylor's Theorem.</p> <p>(b) Integration of Functions of one Variable.</p> <p>H. CHEMICAL PHYSICS</p> <p>Chemical Physics, including Light, Heat, Electricity and Magnetism, and the general principles of Chemical Science.</p> <p>I. INORGANIC CHEMISTRY</p> <p>J. PHYSIOLOGY, VEGETABLE AND ANIMAL</p> <p>Cell-life. Vegetable Respiration. Assimilation and Circulation. Vegetable Embryology. Germination. Circulation of the blood. Respiration. Animal Heat. Digestion. Absorption. Secretion. Nervous Functions. Sight. Smell. Hearing. Taste. Reproduction.</p>

M. A. EXAMINATION

CALCUTTA	MADRAS	BOMBAY
<p>HONOURS IN ARTS</p> <p>(1) Languages. (2) History. (3) Mental and Moral Philosophy.</p> <p>(4) Mathematics—pure and mixed. (5) Natural and Physical Science.</p> <p>Honours in languages shall be awarded in Latin, in Greek, in Sanskrit, in Arabic, in Hebrew, and also in English for candidates whose vernacular language is not English.</p> <p>The subjects in languages shall be selected by the Syndicate two years before the examination.</p> <p>The examination shall include translation into English from the language professed by the candidate, and into that language from English.</p> <p>It shall also include written</p>	<p>FIRST BRANCH</p> <p>(1) English—in which each candidate must undergo examination.</p> <p>(2) One of the following languages at the option of the candidate : Sanskrit Greek Arabic Latin</p> <p>SECOND BRANCH</p> <p>(1) The more advanced parts of Algebra, with the Theory of Equations.</p> <p>(2) Analytical Trigonometry.</p> <p>(3) Co-ordinate Geometry of two and three dimensions.</p> <p>(4) Differential and Integral Calculus, with Differential Equations.</p> <p>(5) Statics, Hydrostatics, and Dynamics.</p> <p>(6) Geometrical Optics.</p>	<p>Languages (six papers). Candidates must take up English, with one or more of the following—Latin, Greek, Sanskrit, Hebrew, Arabic and Persian.</p> <p>The following papers will be set: 1st and 2nd.—Questions on the English books taken up by the candidate, including points of Scholarship, Comparative Philology, Criticism, and the History of Literature.</p> <p>3rd and 4th.—Similar questions on the Latin, Greek, Sanskrit, Hebrew, Arabic, or Persian books taken up by the candidate.</p> <p>5th.—Translation from English into the second language, and vice versa.</p> <p>6th.—Original English composition in Prose and Verse.</p> <p>II.—HISTORY AND PHILOSOPHY (six papers)</p> <p>1st and 2nd.—Questions on a</p>

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M. A. EXAMINATION—continued.

CALCUTTA	MADRAS	BOMBAY
<p>answers by the candidate in English to questions relating to the books selected for the examination. It shall also include questions on Comparative Grammar, with special reference to the language professed by the candidate. Every candidate shall be required to write an essay in English on a subject connected with the history or literature of the language professed by him. Candidates for Honours in History shall be examined in the following subjects:</p> <ul style="list-style-type: none"> (a) History of stated period (in modern times), including political and personal events manners, and literature. (b) Constitutional History of England (as in Hallam). (c) History of Modern Civilization (as in Guizot). (d) Political Economy. (e) Taylor's Historical Evidence. <p>The examination in history</p>	<p>(7) Spherical Trigonometry and Plane Astronomy. (8) Newton's Principia. Sections 1, 2, 3, 9, and 11. (9) The Lunar Theory.</p> <p>THIRD BRANCH</p> <ul style="list-style-type: none"> (1) Zoology and Animal Physiology. (2) Botany and Vegetable Physiology. (3) Geology and Mineralogy. (4) Chemistry. (5) Electricity and Magnetism. <p>FOURTH BRANCH</p> <ul style="list-style-type: none"> (1) Logic. (2) History. (3) Political Economy. (4) Moral Philosophy. <p>The examination in English shall embrace the following subjects:</p> <p>The History of the Language.</p>	<p>period to be announced by the Syndicate two years before the examination, including Constitutional Law, Manners, Literature, Political Geography, and Ethnology.</p> <p>3rd.—Politics as a Science, including Political Economy.</p> <p>4th.—Logic including the Philosophy of the Inductive Sciences.</p> <p>5th.—The History of Greek Philosophy.</p> <p>6th.—The History of Modern Philosophy, from the time of Charlemagne to the end of the 18th Century.</p> <p>In lieu of the 5th and 6th papers, a candidate may bring up—</p> <ul style="list-style-type: none"> (a) Historical or External Evidences of Christianity. (b) Moral or Internal Evidences of Christianity.

Appendix

<p>shall include such questions on geography and ethnography as the subjects suggest. The candidates shall be required to write an essay in English on an historical subject.</p> <p>Candidates for Honours in Mathematics shall be examined in the following subjects: Algebra, including the Theory of Equations, Analytical Geometry (Plane and Solid), Differential and Integral Calculus, Spherical Trigonometry, Statics, Dynamics, Hydrostatics, Hydraulics and Pneumatics, Optics.</p> <p>Astronomy.</p> <p>Candidates for Honours in Natural and Physical Science shall be examined in the following subjects:</p> <p>Whewell's History of the Inductive Sciences.</p> <p>Mill's Logic, Books III and IV. And in one of the following Sciences, A general acquaintance with the subjects enumerated in</p>	<p>including the History of the Literature during the 15th, 16th, 17th, and 18th centuries. Spenser.—The Faëri Queen, One Book.</p> <p>Shakespeare.—Three Plays.</p> <p>Ben Johnson.—Two Plays.</p> <p>Milton.—A portion of Poetry and a portion of Prose.</p> <p>Butler.—Hudibras, One Part.</p> <p>Dryden.—Portions.</p> <p>Swift.—Portions.</p> <p>Addison.—Portions.</p> <p>Johnson.—Selected Lives of Poets.</p> <p>Burke.—Selected Works.</p> <p>The examination in the optional languages shall be in the following Works:</p> <p>SANSKRIT</p> <p>Twelve Hymns from the 1st Mandala of the Rig-Veda.</p> <p>Manu (Books 2, 7 and 8).</p> <p>Rāmāyana, (1st, 2nd, and 3rd Books).</p> <p>Mṛīchchhakatī.</p> <p>Kālidāsa, (one Play, either the Sakuntalā or Vikramór̄vási, Bhavabhuti, (one Play, either the Vira-Charitra or Uttara-rāmacharitra).</p>	<p>III. MATHEMATICS AND NATURAL PHILOSOPHY (Six papers)</p> <p>1st.—Euclid and Geometrical Conic Sections.</p> <p>2nd.—Algebra and Trigonometry.</p> <p>3rd.—Newton's Principia. Book I, § I.—III, and Astronomy.</p> <p>4th.—Analytical Geometry and Differential and Integral Calculus.</p> <p>5th.—Statics and Dynamics.</p> <p>6th.—Hydrostatics and Optics.</p>	<p>IV. NATURAL SCIENCES (Six paper)</p> <p>(a) { Zoology, Comparative Anatomy, and Physiology.</p> <p>Geology.</p> <p>Botany and Vegetable Physiology.</p> <p>(b) { Chemical Physics.</p> <p>Chemistry, Inorganic,</p> <p>Meteorology and Physical Geography.</p>
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M. A. EXAMINATION—continued.

CALCUTTA	MADRAS	BOMBAY
<p>brackets, treated as subordinate to the chief subject, and as far as they are necessary to the comprehension of the latter is also expected.</p> <p>(a) Zoology. [Comparative Anatomy and Physiology, Organic Chemistry, Palaeontology, and Physical Geography.]</p> <p>(b) Botany. [Botanic Physiology, Organic Chemistry, Palaeobotany and Physical Geography.]</p> <p>(c) Geology. [Physical Geography, Chemistry, Mineralogy, Palaeontology.]</p> <p>(d) Mineralogy. [Chemistry, Optics, Crystallography, Petrology, Mineral Technology.]</p> <p>(e) Physics, <i>viz.</i>, Heat, Electricity, Magnetism. [Chemistry.]</p>	<p>Megha-dūta, by Kālidāsa. Vēdānta-sāra of Śāṇananda. The examination shall include a passage from Milton or Shakespeare, to be translated into the Sanskrit Anushtup metre, as well as Sanskrit prose composition.</p> <p>ARABIC</p> <p>A list of the books in Arabic will be published hereafter.</p> <p>GREEK</p> <p>Æschylus.—Two Plays. Homer's <i>Iliad</i>.—Three Books. Thucydides.—Three Books. Aristophanes.—Two Plays. Demosthenes.—Two Orations. Plato.—Two Dialogues. Aristotle.—Three Books of the Ethics.</p> <p>LATIN</p> <p>Virgil.—One Georgic. Horace.—The Satires, or the</p>	

Appendix

C Candidates for Honours in
Mental and Moral Philosophy
shall be examined in the following
subjects:

Logic;
Mental Philosophy;
Moral Philosophy;
Natural Theology.
Also in one of the following
subjects to be selected by the
candidate :

- (a) History of Philosophy,
- (b) Elements of Jurisprudence,
- (c) Evidences of Revealed
Religion (as in Butler's
Analogy and Paley's Evi-
dences).

Epistles.
Plautus.—Two Plays.
Juvenal.—Three Satires.
Terence.—Two Plays.
Cicero.—Epistles or *De Oratore*.
Livy.—First or Second Decade.
Tacitus.—One Book of Annals.
Pliny.—Letters or portions of
Natural History.

The examination shall include reciprocal translations in English and the optional language, together with original prose composition in each language: there shall also be questions in comparative grammar and philology.

A general acquaintance with the subject-matter of the works in the respective languages shall be required, as also such a knowledge of general history as may be necessary for their due appreciation.

In the second branch, the book-work questions on Statics, Hydrostatics, and Dynamics, shall bear chiefly upon such parts of those subjects as require for their complete investigation the use of the Differential and Integral Calculus. In the Lunar

Evolution of Curriculum

M. A. EXAMINATION—concluded.

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Theory, the approximation is to be carried to the second order of small quantities.

The text-books recommended in the Third Branch are as follows:

(1) *Zoology and Animal Physiology*

Reymer Jone's "General Outline of the Organization of the Animal Kingdom," and Carpenter's "Comparative Physiology."

(2) *Botany and Vegetable Physiology*

Balfour's "Class Book of Botany."

(3) *Geology and Mineralogy*

Lyell's "Manual of Geology," and Dana's "Mineralogy."

(4) *Chemistry*

Miller's "Elements of Chemistry."

(5) *Electricity and Magnetism*

Appendix

De la Rive's "Treatise on Electricity."

The candidates will be required to compose two essays on subjects connected with the foregoing Sciences; and the Examiners will test the practical knowledge of the candidates. In the fourth Branch, the following are the works upon which the candidates shall be examined:

Logic.—J. Stuart Mill.

History.—Schmidt's *Greek History*.—Liddell's *Roman History*.

History.—Modern History, Selected Portions.

Moral Philosophy.—Aristotle's Ethics (translation).

Moral Philosophy.—Mackintosh's *Dissertation on Progress of Ethical Philosophy*.

Political Economy.—Mill. Political Economy.—Adam Smith's *Wealth of Nations*.

The candidates will be required to compose essays on subjects connected with Ethics and Political Economy.

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[Prepared by Mr. P. M. Amin, M.A., Bombay]

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ERRATA

Despite considerable care in proof reading, several errors have crept in; most of them are noted below. Minor variations in spellings have, however, not been taken notice of.

Read—

On page	x	line	8. rigours for vigours
"	13	"	5. <u>Nāṣīḥī</u> for <u>Nāṣīḥī</u>
"	15	"	4. <u>Minhāju's-Sirāj</u> for <u>Minhaj'uṣ-Sirāj</u>
"	15	"	16. <u>Khuṣarav</u> for <u>Khuṣarav</u>
"	20	"	23. <u>Jāmi'us-Ṣaghīr</u> for <u>Jamī'uṣ-Ṣaghīr</u>
"	26	"	4. <u>al-Bukhārī</u> for <u>al-Bukhārī</u>
"	32	"	10. <u>Šubhū'l-Aṣḥā</u> for <u>Subhū'l-Āṣḥā</u>
"	63	"	13. <u>Ma's̄hir-i-'Ālamgīrī</u> for <u>Ma's̄hir-i-'Ālamgīrī</u>
"	69	"	4. <u>Shamsiyyah</u> for <u>Shamsiyyāh</u>
"	69	"	8. <u>Al-'Aqā'id</u> for <u>Al-'Aqā'i'd</u>
"	69	"	25. <u>Šāhiḥu'l</u> for <u>Sāhiḥu'l</u>
"	70	"	14. <u>Waṣīyyat-nāma</u> for <u>Wasiyyat-nāmā</u>
"	70	"	21. <u>Šihāh-Sittah</u> for <u>Sāhiḥain</u>
"	70	"	21. authentic for anthetic
"	74	"	4. <u>Sullamu'l</u> for <u>Sullam'u'l</u>
"	74	"	25. <u>Uṣūlu'l-Fiqh</u> for <u>Uṣūlu'l-Fiqh</u>
"	78	"	10. <u>Hāfiẓ</u> for <u>Hāfiż</u>
"	78	"	11. <u>Badr-i-Chāch</u> for <u>Badr-i-Chāch</u>
"	81	"	3. of for yf
"	81	"	13. <u>Fathpūr</u> for <u>Fathpur</u>
"	88	"	2. <u>Khurram</u> for <u>Khurram</u>
"	93	"	2. <u>Sab'</u> for <u>Sab'ah</u>
"	96	"	1. <u>lauḥ</u> for <u>lauh</u>
"	96	"	15. <u>Tughra</u> for <u>Tughrā</u>
"	96	"	22. <u>Abu'l-Fadl</u> for <u>Abu Fadl</u>
"	98	"	7. <u>Taṣrif</u> for <u>Tasrif</u>
"	99	"	2. <u>Hadā'iqu'l</u> for <u>Hadā'iqu'l</u>
"	101	"	13. <u>Niṣābu's</u> for <u>Niṣābu's</u>
"	103	"	14. <u>Taudhīḥu'l</u> for <u>Taudhīḥu'l</u>

On page 103 line 17, *Hid̄yah for Hid̄yat*

- " 103 .. 24, Khul̄satū's for Khulasatu's
- " 108 .. 22, Qānūncha for Qānūncha
- " 113 .. 3, La'l-o-Gauhar for Lal-o-Gauhar
- " 120 .. 16, Al-'Ajabu'l-'Ujāb for Al-'Ajabu'l-'Ijāb
- " 122 .. 20, Qaushajīyyah for Quaghajīyyah
- " 126 .. 15, -Ishrāq, Talwīhāt for -Ishrāq Talwīhāt
- " 127 .. 4, 'Aliyyah for 'Aliyyah
- " 128 .. 21, Mirāshu'l-Arwāḥ for Mirāshul-Arwāḥ
- " 142 .. 24, 'Imādu'l-Mulk for Imādu'l-Mulk
- " 145 .. 5, Rāzī for Razi
- " 145 .. 10, Wa'z-Zandaqah for Wal-Zandaqah
- " 146 .. 17, Āthāru's for Āthār'u's
- " 152 .. 4, Sulaimān for Sulaiman
- " 172 .. 21, Yasir for Yasir
- " 172 .. 24, Umm Sa'd for Umm Sa'id
- " 184 .. 1, ex-Director for ex-Directro

